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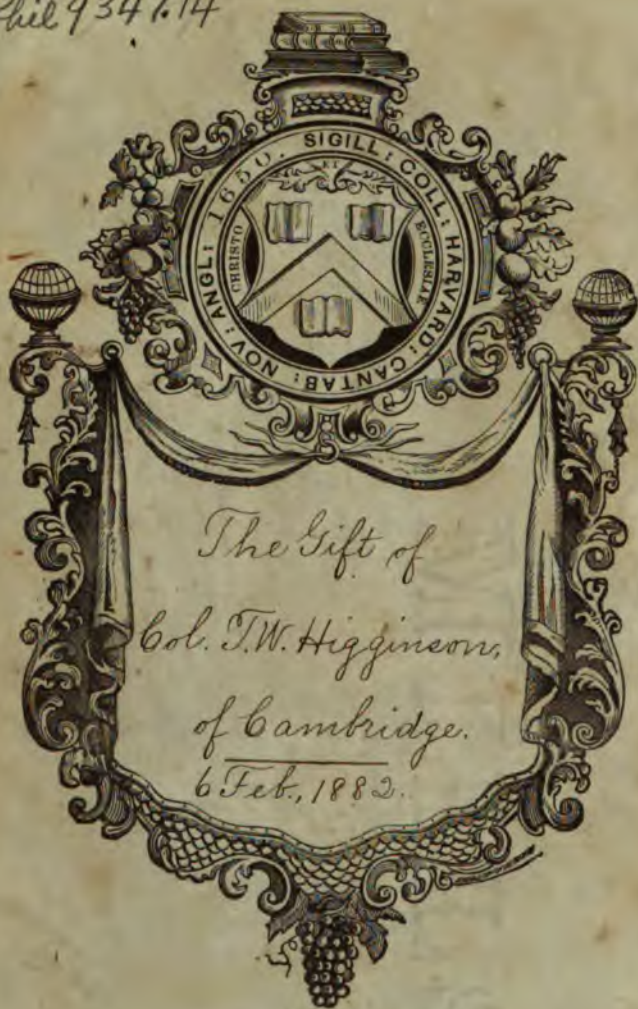
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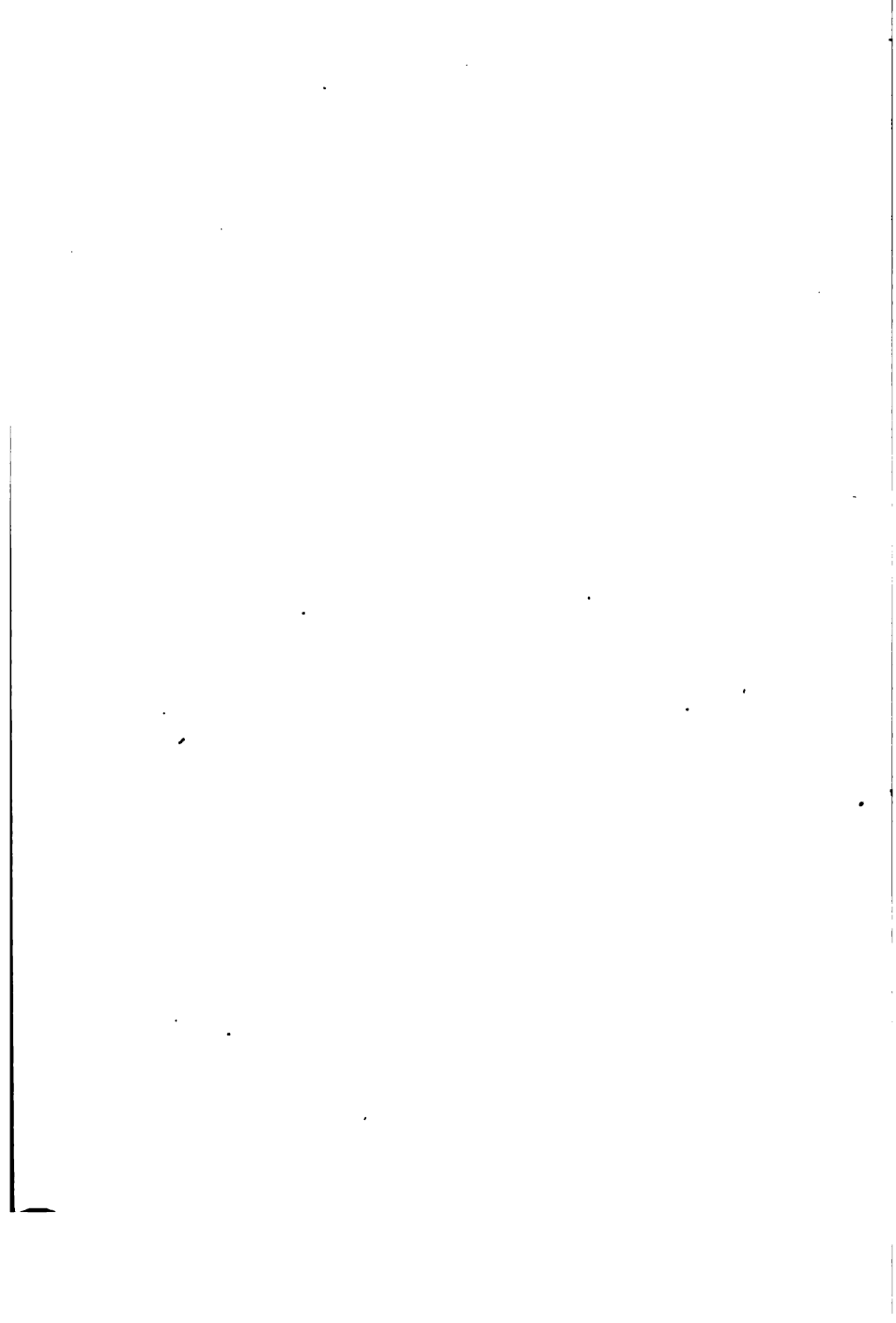
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THE HARMONIUM.

THAT BOOK IS THE MOST DELIGHTFUL WHICH BRINGS US INTO
FELLOWSHIP WITH GREAT MINDS.

By L. A. B.

"Books, silent sympathizers, faithful friends, unobtrusive advisers; they betray no confidence, wound no sensitive heart, but afford consolation in adversity, and satisfaction in prosperity."

"Were I offered," says Fenelon, "all the gold of Golconda, and all the crowns of Europe, in exchange for my love of reading, I would scorn them all."

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To the dear departed ones,
O. B., F. W. B. and E. G. B.,

This book is inscribed, with the
most tender and solemn
memory.



PRELUDE.

This bouquet is gathered from other minds' flowers.

The plan of this book is eclectic, and the title is distinctive of its character. The purpose is, to present in a brief and concise form, instructive, stirring and urgent truths, enunciated by the wisest and best souls, God's noblest men and women, who have striven to incite the mind to a *higher* order of living. These excerpts have been wrought together according to topics, in order to present them in a homogeneous form. They are designed to accentuate current facts and truths of science, religion, conjugal and social ethics; and to direct the mind to an intelligent observance of natural laws. Truth cannot triumph over error, until there is a general and diffusive knowledge of Law.

As the world is full of downcast, melancholy persons, or indifferent, stoical, lukewarm, shipwrecked characters, it seems that this incubus might be removed by a better knowledge of the science of life. Consequently, such selections have been made, as give expression to new ideas concerning true growth—intellectually, morally, spiritually, socially—those which expand the mind and lead to intellectual progressive prosperity and true spirituality. Evolution of morals is the first to be considered, as nothing is more

important than the complete exercise of our moral and spiritual faculties. Law and virtue and morals are immanent, eternal essentials.

The religious element is integrally and eternally established in the mind, and is as much a verity as any other part of human consciousness. The highest moral development of man is the culture of religion ; this becomes an imperative necessity of the soul ; it implies a broader and more comprehensive view of life.

Religion is the effort of man to perfect himself. It gives a clearer idea of duty here, and prepares us for our future destiny hereafter. Material things are inadequate to the soul's sympathy, courage and hope.

Religious sentiment is the source of all exalted and practical feeling. Moral and religious culture are essential to man's disenthralment from propensities and appetites. One of the offices of the brain, is control over the nervous centers which lie below it.

The love principle is another potential element inherent in the soul ; it is much abused and little understood. The rule of love over the lower faculties is an unceasing duty. Passion is from animal consciousness ; but the spirit within the soul is the ever-flowing fountain of love.

Morals follow sentiment and affection. Human affection is the broadest basis of good in life. We should endeavor to draw out and evolve this inherent affection. We should enlarge its range ; devoid of affection and sympathy, we are incapable of a sense of duty.

Love ! what should we not love ? Earth and air
Find place within the heart, and myriad things
Some would deign to heed, are treasured there
And vibrate on its very inmost strings.

Love underlies and builds up the entire superstructure. The primal condition of the spirit builds up the physical body and mind. Love is not free, nor can it ever be ; it has freedom in its own sphere, but not to interfere with, or transcend, other faculties ; it is free to choose, it is not free to cast aside duties once assumed. When it has once decided, the fact that its decision is final, is a potent cause for permanency.

Love in its sentiment becomes normal, just as the sensibilities are improved by proper culture. Integral love implies self-abnegation, self-control and reason in all things. This condition results from true ideas, well incorporated, and steady and persistent growth into all that exalts human consciousness above all imperfect forms of thought or immature judgment.

Failure in the inimitability of human excellence has cast many a backward shadow. Sorrow, regret and painful memories must inevitably enforce the lesson, that we might be saved from the direful misfortunes of life by *knowing how to live*. By learning the proper and normal use of our faculties and functions, we shall have a better understanding of ourselves and our relative position to others. Consequently, the inestimable quality of growth and knowledge are necessary, in order to prevent the infliction of irretrievable wrongs and their sad consequences, which, although committed

in ignorance, are not the less *fatal* in their effects; for nature never excuses the least disobedience to law.

Insight may come too late. Now is the time for these special truths to be fully emphasized, confirmed and enforced. *Ignorance and neglect are no longer irresponsible.* We must cultivate the reason-principle, the totality of love, spirituality, intellect. Synthesis is the immortal white flower of all reason.

All normal or abnormal action is derived from the thoughts, and as the thoughts are, so is the life. We must learn to *think correctly*, if we would improve our condition. Habits of mind are formed from our thoughts. In order to form right habits of thought, we should become instructed by the wisest and best who are organized to express truth. Intuition must discover truth, which is sublimely simple and leads to no intricacies.

Truth is an absolute, not a relative principle. The truth is equally true, whether in feeling, thinking, or in the employment of language. This unfaltering love of exactness, this justice-loving precision, this accurate thinking, is next to accurate feeling. If thoughts are irresistible impressions, they can be improved by surroundings, proper culture, and by the truth-laden utterances of great and good minds in their inspired moments. Although we are unable to rise to the sublime height of such words, their *spirit* will cheer and soften life's rugged edge.

Thought is dependent upon superior thought. This law of necessity impelled the compiler to cull the choicest sayings,

and treasure up truth in every form and phrase wherever found; consequently, it is impossible to authenticate every paragraph in this collection, collated from divers sources, books and current literature. The possibility, even, would mar the symmetry and lessen the effect designed. As all knowledge is but the gathering and assimilating for our own use, the results of the labors of other minds, this is the dictum: "Under whatever circumstances, or by whatever individual, truth may be conceived of, or wherever found, it should be duly appreciated." It is therefore deemed best to let truth speak for itself. An honest, unprejudiced, impartial state of the mind is absolutely indispensable to a proper perception and comprehension of either concrete or abstract truths.

Let us feel the deep joy of truth grow within us. Internal growth is the only real growth. Let us start from the center, grow from within and expand fraternally and lovingly day by day, with a meek and lowly disposition of heart, until age silvers the evening of life.

The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time hath made;
Stronger by weakness, and wiser we become
As the soul draws nearer to its eternal home.

Consoling and elevating truth is the most urgent necessity of the human soul. It gives freedom, not only to the *judgment*, but to the *affections*. It gives *soulful* veneration, spiritual sympathy and Divine hopefulness. Truth requires research, knowledge, industry, application; consequently,

it should be propagated, as well as confirmed and enforced, by public opinion and usage.

It is to be hoped that no one will take umbrage at finding their good words arrayed in this form, significantly grouped and emphasized as headings, or consecutively arranged underneath. They are all in good company of high order, and on their way to help those who need help. While some minds will recognize their favorite authors only, others may be forcibly impressed and stimulated to attain an understanding of universal truth, and begin to live in a higher range of ideas, and to practice a purer morality, which is inseparably connected with social harmony.

Opinions are omnipotent. To have the right opinion is the beginning of wisdom, improvement and perfection; on the contrary, wrong thoughts and conclusions lead to disaster, wretchedness and misery. It is evident that error is allied to pride, and therefore, very hard to conquer; yet ignorance is profoundly indifferent, because it is satisfied with itself. Error, if honest, is anxious to obtain the truth, but ignorance, without ambition and without light, is content to remain in its own imbecility. Errors are common along the pathway of progress. Errors in judgment, errors in opinion. We stumble and fall over the stones in truth's highway. Let us pity those who cling affectionately to their errors, who are blind to their own interests.

Where there is truth, there is always something to admire. It is the most urgent necessity of the soul, let it come from where it will—from the high or the low—it is always

acceptable to the truth-loving mind. Truth is integral and unitary in its application. It is analogous to all existing things on earth and in heaven. It is simple, palpable, transparent and needs no proof. It authenticates itself.

Truth is the foundation of all knowledge, and the cement of all society. Every day we should refresh and invigorate the mind with something true and substantial. As this book contains the aroma and essence of many minds, it cannot be comprehended at once, but should be used to flavor the ingredients which make each day worth living. That which is of *true value* can only be gained by frequent and habitual reading. Good books have a daily and perpetual value; we live with them, and the music of them sinks into the soul by continual renewal.

All truth is precious and Divine,
What dilates the powers, must refine.

This book is designed to familiarize those vital truths which strengthen us for our daily trials; and to prevent sorrow and misfortune, the resultant effect of ignorant and unrighteous living. Nothing is more indubitable than that, in all the elements and stations in life, *faith and aspiration* are essential ingredients of happiness and success. Nothing is plainer than that the feelings and conduct of men are affected and regulated more or less by the predominant conviction. Man always neglects and injures himself when he fancies the *possibility* of expiating his transgressions.

The inherent religious element of piety and devotion cannot be neglected. The moral faculties are ever present,

and can be awakened by proper stimulants. There is not sufficient inducement held out for man to perfect himself, to overcome the selfishness of his nature. The mind will admit all things that agree with its nature, and are congenial with its requirements, when the feelings and faculties are adequately appealed to and impressed.

The moral emotions never satiate, and are not in their nature exhaustive. In proportion as the mind becomes refined and *perfected*, the social world will be correspondingly elevated, with the resultant elevation of thought. For the mind is acted upon by all the immediate and exciting causes which produce thoughts as an effect. And the effect always varies according to the variation of the approximate causes. And there is another thing quite as incontestable—that the individual and the world are only saved from their errors by wisdom. All *discord*, whether *physical or mental*, is opposed to the spirit of God, which is Harmony.

Right things have the power. All things are bracing and encouraging that make life easier, loftier and happier. All who feel an interest in those great, high and noble principles which move the world, all who feel a brotherly pity for all human weakness, a spontaneous sympathy with all human goodness, and all those who take an interest in what concerns the evolution of humanity, will not rest tranquil while the subjoined catalogue calls for heart and brain workers. Among these subjects which interest the public mind are popular social reform, nuptial science, pre-natal influences, rearing and training children, tobacco and alcoholic

poison, and the hygienic agencies—diet, bathing, clothing, exercise and rest, sleep, ventilation, electricity and magnetism. The human body shall be elevated to its true position as a part of the soul, so far as acquirement, achievement, suffering and enjoyment are concerned. Reason and science should be called upon to aid in the solution of the most important problems of human life and human progress.

A new gospel the world must bring forth
This gospel must all understand :
Blest are they who breathe pure air—
Their days are prolonged in the land.

When a book contains impersonal ideas, or self-evident truths, it is then entirely independent of its author, and everything relating to time, place and circumstance. The matter therein contained, would have the same authority, had it been collated by some other person, for the identical certainty who was the author, makes no appreciable difference. But as man is prone to lean upon human authority, every truth requires an authoritative commendation before it is generally accepted. However, there are truths to-day as self-evident from the highest summit of psychological and physiological science, as any geometrical axiom—Truths at present unrecognized—as through a vista, we get in the distance, a faint glimpse of millennial achievement, millennial happiness and millennial power.

There is much more to fear from the deficiency of truth than from its abundance. Loyalty to truth demands the dispersion of illusions that exhale from ignorance. Man is

morally bound to speak. Truths must be repeated over and over again, until they make a lasting impression.

Reader, your *interest* consists in the *free exercise* of your moral and intellectual endowments, in unrestrained inquiry and unceasing intellectual progress. Your *happiness* consists in the health and unity and happiness of the whole world.

What is wanted is high thinking and high living in their largest import. To be good in the highest sense, is to be intelligent, brave, cautious, industrious, benevolent, friendly and useful.

A thought is the best gift which man can bestow upon man. The world loves knowledge. For thought, the world will give money. True thought in the end is sure to be recognized.

He that hath a truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
And a fellow-mortal wrongs.

L. A. B.



CONTENTS.

PART FIRST.

GROWTH AN INHERENT AND CENTRAL PRINCIPLE IN MIND AND MATTER.

	PAGE.
Man a Product of Evolution.....	1
Growth is Nature's Miracle.....	3
Balance the Basis of Harmony.....	5
How to Reconstruct Ourselves.....	6
Knowledge is Power and Pleasure; Ignorance is Weakness and Misery.....	8
We Should Have the Whole Nature in Training.....	9
Maxims of the Wise Sources of Intellectual Wealth.....	9
All Truth is Seen with New Eyes When the Spirit is Wise.....	11
The Soul's Strongest Cardinal Law is Moral Action.....	12
The Price of Power is Obedience to Law.....	14
The Forces in Man and the Universe are Identical.....	15
A High Purpose is Only Possible to Spirit.....	16
We Should Make Education Brave and Preventive.....	17
To Man's Mind Everything is Subservient.....	18
The Individualism of Man is to be Resurrected.....	20
The Inmost Mental Germ Asks to be Quickened.....	21
Actions and Words are Carved Upon Character.....	22
It is the Spirit that Leads in Human Affairs.....	23
Man Will Walk Erect When He Comprehends His Capabilities.....	24
God's Revelations are Universal.....	26
Science Reveals Divinity.....	27
Gratitude Unfolds as we Learn to See Divinity.....	29
Reason Unfolds from Harmony.....	30
Jesus Sought to Lead Men to Aspire.....	32
There Must be Great Examples in the Mind.....	33
Man Must Believe and Perform.....	34
Love and Desire are Impelling Powers to Action.....	35
Gifts Will Avail but Little if Unimproved.....	36
Mind is Waiting for Some Moving Force.....	37
Cultivate a Wealth of Consciousness.....	39
We should be Ethical as well as Practical and Constructive.....	40
Truth Requires the Highest Development.....	42

	PAGE.
Truth's Clear-Eyed Genius Ascends.....	43
Our Future will be Shaped by the Present.....	44
How to Bring Out the Human Element.....	45
Virtue is the Subordination of Passion to the Intellect.....	46
The World Wants the Balanced Mind.....	48
There is a Subtle Sympathy Pervading the Air.....	49
Education the Unfolding of Man's Complex Nature.....	50
Human Nature is Prone to Lean Upon Authority.....	52
Sympathy with Universal Ends is an Infinite Force.....	55
Man is Idle Until the World Interrogates His Nature.....	56
The Only Evil is Want of Development.....	56
Ignorance the Greatest Foe of Man.....	59
Right Thinking and Right Doing are Essentially Inseparable.....	60
Reason the Exponent of Nature; Nature the Exponent of God.....	61
Reformers Should Study the Tendencies of Nature.....	63
The Analogies of Nature are Complete in their Indications.....	66
Results Cannot be Wrong When Right is Pursued.....	68
To Live According to Law is True Righteousness.....	69
Essential Faith the Only Logical Faith.....	70
Moral Teaching Should Illustrate the Laws of Life.....	72
Organic Liberty Destined to Save the World.....	73
Mankind are Learning of Man.....	76
Man's Highest Feeling is Universal Love.....	77
Man Should Consider the Wants of His Age.....	79
Integral Education Should Harmonise Man.....	80
We Should Be Able to Do Just as we Desire to Do.....	82
The Penalties of Misemployment are Misfortunes.....	85
Only Upon Obedience to Law can Success be Predicated.....	86
The Prosperous Person Seems to Attract Prosperity.....	88
Personal Improvement Becomes Obligatory.....	89
The Profoundest Wonder of our Spiritual Nature is Memory.....	91
Thoughts Resemble Texture and Temperament.....	93
Genius is Centralized Personal Capabilities.....	95
A Law of Mind Impels us to Supplement Deficiencies.....	96
What Do You Know? and What Have You Done?.....	98
Religion is Not Sufficient; Science Must Aid Man.....	99
Impersonal Ideas Are Born of Free and Lofly Minds.....	101
Man is Destined to be Master of the Globe.....	103
Man Was Not Made to Drudge in Unending Toil.....	105
When the Soul Becomes Enervated, it Demands Powerful Emotions.....	108
There is a Wonderful Sympathy in Fine and Appropriate Music.....	110
Let us Worship and Obey the Law of Veneration.....	113
We Should Think Deeply and Intensely upon the Glories of the Universe.....	117
Despair is no Muse; Hope is the Uplifting Power.....	120
The Soul Needs Appreciative Sympathy.....	123
We Should Strive to Have a Better Command of Language.....	127
Conversation is the Food of Friendship.....	128
Without Force of Character, there can be no Force of Expression.....	130
Politeness is the Great Lubricator.....	133
True Politeness is in Itself a Power.....	134

PART SECOND.

ETHICS OF LOVE.

PAGE-

Love is the First Rudimental Element of the Soul.....	141
Laws, Essence and Ideas of Love.....	144
Love Life's Talisman.....	146
Marriage is a Complex Question.....	151
Health is an Important Factor of Marriage.....	154
Heart, are you Great Enough for Love?.....	156
Woman Should Wait for Her Messiah.....	160
The Affirmative of Affirmatives is Love.....	163
The World is Full of Mistakes of Love.....	170
Love Must be Upraised.....	176
We Should be Lovers Naturally and Organically.....	181
All Nature is a Conjugium.....	190
Harmonial Unions Depend Upon Harmonial Units.....	194
It is Averse to Talent to Consort with Undeveloped Minds.....	200
Woman Will Inevitably Develop the World.....	201

PART THIRD.

HOME.

Harmony in the Family is Productive of Harmony in the Individual.....	209
If you do Not Fill a Place at Home, you Cannot Abroad.....	212
Those who have no Sympathetic Pleasures, Seek Selfish Ones.....	215
Conjugal Love Demands an Exclusive Home.....	217
In a True Sense, Home is the Work of Nature.....	219
The Potential Influences of Home.....	220
Children Need Sympathy.....	222

PART FOURTH.

BEAUTY AND ITS USES.

Beauty is an Established Principle in Nature.....	224
The Spirit of Beauty is Everywhere.....	228
Numbers Lead into all the Secrets of Harmony.....	233
Art Exalts Beauty Above Nature.....	235
Culture Heightens Beauty of Expression.....	238
There is no Sculptor Like the Mind.....	240

PART FIFTH.

HYGIENE.

Hygiene and Dietetic Science Must Form our Curriculum.....	252
Air is One of Nature's Instrumentalities.....	257
There is a Morality in Pure Blood.....	260
Mental and Bodily Health Co-equal.....	266
How Shall We Subvert Evil and Prevent Disease?.....	270
People perish for Lack of Knowledge.....	275
Everything Must Have its Appropriate Aliment.....	278

PART SIXTH.

FALSE CONDITIONS.

PAGE.

The Essence of Divine Love is in All.....	281
Society is Full of Worn and Weary Workers.....	283
The Hard Lot is to be Softened.....	285
Manual Labor Diminishes, and the Thinking Being Increases.....	289
Brains Rule the World and the Individual.....	291
Thralldom of One Idea.....	294
The Universe Abounds in Checks and Counterbalances.....	296
Integrity is the Glory of Man.....	298

PART SEVENTH.

SCIENCE OF LIFE.

Man is Destined to Outgrow Error and Discord.....	302
Trials and Misery are the Effects of Transgression.....	305
We Must Begin to Study the Nuptial Science.....	309
We Should Strive to Remove Hidden Sources of Misery.....	311
Alliance Must be Formed on the Soul's Susceptible Inclinations.....	317
Humanity is Burdened with Wretched Children.....	320
Spiritual Love will Refine the World.....	326

PART EIGHTH.

LIFE JOURNEY.

Life is a Pienary Inspired Book.....	339
The Mind Must be Diverted in Order to be Efficient.....	342
Man is Unconscious of His Latent Powers.....	344
Life Involves the Most Solemn Realities.....	348
Out of Suffering Comes the Serious Mind.....	352
Truth Can Never Die.....	354

PART NINTH.

WISDOM NOT TESTED IN SCHOOLS.

The Spiritual Molds the Practical.....	363
The Love of All Wisdom is Man's Integral Aspiration.....	367
All Harmony is but the Conquest of Dissonance.....	369
Man's Spirit Demonstrates its own Substantiality.....	371

PART TENTH.

SCIENCE PROVES THE INDESTRUCTIBILITY OF MIND AND MATTER.

Science is a Psalm and a Prayer.....	374
Fact by Fact, Step by Step, Mankind has Been Steadily Progressing.....	378
Man is the Master of the Physical Creation, the Conqueror of the Imponderables.....	380
Cosmical Arrangements and Terrestrial Adaptations.....	382
All Unparticled Matter is Imperishable.....	385
All Things are Foreshadowed.....	386

CONTENTS.

xix

	PAGE.
Evidences of Design.....	387
Our Bodies are Really but Fleeting Shadows.....	389
Nature is Constructed upon Mechanical and Geometrical Principles.....	393
Motion Produces Progressive Development in All Things.....	396
All Matter Increases in Power by Sublimation or Spiritualization.....	401
The Soul is Form and Doth the Body Make.....	406
The Soul Contains all Imperishable Forces.....	409
Nature Works to Some Grand and Magnificent Ultimatum.....	413
Truth is Positive and will Subdue Error.....	417

PART ELEVENTH.

SCIENCE TEACHES THE UNITY OF THE UNIVERSE.

Science Reveals Unchanging Essences and Principles.....	423
Ultimates of the Natural Only, Exist in the Spiritual.....	432
There is but One Common Mode of Operation in Nature and in Man.....	436





PART FIRST.

GROWTH AN INHERENT AND CENTRAL PRINCIPLE IN MIND AND MATTER.

MAN A PRODUCT OF EVOLUTION.

Mentally and physically, man is a creature of growth, and hence is allied to the world of mind and matter. Man is the result of a vast series of evolutions. The same laws, extending into a higher domain, evolve his spirit. He is neither a spirit nor a body ; he is the union of both. There is something more enduring than the resultants of chemical unions, actions and reactions in his body ; something more than organizable matter out of which organic forms can be produced. We are to seek the origin of individualized spirit with the origin of the physical body. The individualization of the spirit is effected by and through the mortal body ; the immortal spirit must be originated and sustained by natural laws. A certain stage of progress must be reached before this result, else all living things would be immortal. Like the arch, which, unless completed, falls as soon as its temporary support is removed, the spirit part of the animal falls at death. Immortality is not a gift bestowed and again resumed ; it is a fact of organization.

The origin of matter and force evade the grasp of human minds. Consistent philosophy can only rest its sure foundation on the admission of the co-eternity of the atom, and the

forces which emanate therefrom. We have no knowledge of the creation or destruction of matter ; we are only acquainted with change. In change, nothing is lost. The indestructibility of motion is a sublime fact.

All visible effects are produced by invisible causes ; all the forces of nature act from within outward. The study of matter resolves itself into the study of forces. We are to divest ourselves of the idea of inertness in matter. It has within itself the forces by which it acts ; without which it could not exist. Beyond this force and visible matter may be the domain of the Infinite Mind, the expression of whose will and purpose are these visible phenomena.

Life is inherent in matter, and living beings are the individualization of that life. As man is the fruition of evolution and its purpose, so the evolution of an immortal spirit is the crowning glory of man. Whether a spirit clad in flesh or a spirit in the angel world, man is amenable to the same laws. We can learn many lessons from this contemplation. By it we comprehend our *duty* to the lower and our *right relations* to higher intelligences. Animals and all the lower forms of life require our kindness and sympathy ; the angels our love and emulation. Man is in thrall of a higher sphere of motion and a higher system of forces than the animal plane. Only man is actuated by two motives, a higher and a lower, and, by yielding to the lower, can become depraved.

What profits us, that we from heaven derive
A soul immortal, and with looks erect
Survey the stars, if, like the brutal kind,
We follow where our passions lead the way ?

Activity may over-reach itself, and destroy the organism on which it depends. Whenever any lower faculty transcends its sphere and encroaches on that of a higher, evil

and unhappiness result. How are we to determine the higher from the lower? How shall the animal and the spiritual become harmonized? In the tangled web of mortal life, beset on one hand by clamorous instincts, and goaded on the other by the reprovings of angelic aspirations, we still inquire, as did the sages of old, What is truth? What is right? What is wrong? How shall we escape? If we answer by a just co-ordination of *all* the faculties of the mind, and a harmony maintained by dominant and intellectual power, then is required the methods through and by which this end is attainable. True happiness consists in the constitution of the habits. The great lesson which should be enstamped on men's souls is the harmonial formation of character. To grow harmonial we must remove the *causes* that obstruct and retard our development and impede our advancement.

If a man would appeal to his own faculties, he must learn how to interpret their voice. He must learn how to triumph over the accidents which environ his mortal life, meeting all its duties, and bearing all its burdens, with cheerful heart, laying the foundation of that temple immortal beyond the shadow of death. As long as we are inhabitants of this sphere, our physical being is essential, and the laws and conditions of its development are as pure and holy as those of the spirit. It is not by crushing the instincts under iron rule—but in their proper and legitimate direction, by the dominant intellectual and moral power, that perfection is to be sought, happiness and true success attained, here or hereafter.

GROWTH IS NATURE'S MIRACLE.

Growth is the central cause and meaning of the world. All nature conspires to educate the spirit of *USE*. Man, more than anything else, was made to grow. He should

acquire material for the exercise of his faculties. Souls grow by accumulation and affluence of quantity.

Innumerable aids will come from every quarter. Sunbeams flow down and play upon the earth, and the life of the tree circulates from base to summit. So will the *free soul* absorb and grow from all that for which it has a liking, precisely in accordance with its mental craving.

Refinement and expansion have no limitation. Supplies will be proportionate to the demand. Man seeks all things below and above him, because from all things he derived his being. All creation is animated with one life principle, which is the same in essence everywhere, modified and diversified merely by different combinations of matter. All forms of creation are but parts of human beings. Man, therefore, is in every conceivable sense, a child of Nature.

Through the depths and over the sea of all experience, aided by his reason, man should guide his mental bark. Through the law of evolution organs grow into exquisite form, after a given type, by the accumulation of advantages. The faculties grow in proportion to observation and exercise; and as the perfecting of physical organs tends to unitize the being, so the perfection of mental qualities unitizes the mind. As the *foundation* of physical man is laid in the interminable series of forms beneath him, so is the spiritual. Because he is a spirit, his mind reaches into and grasps spiritual truths. This gives him a tendency toward virtue and repugnance to vice. The virtues are a part of his organization, and as such impel him in their pursuit. *He loves to be good and do good*, and countless examples of the opposite do not invalidate this claim.

Man learns by *experience* the value of Truth. Every human being, as an immortal spirit, stands forever in the center of the universe. From the abysmal beginning up to

the present moment, all the laws and forces of nature have labored to give him birth. Through all the ages of the future will they labor to sustain and develop his possibilities. The one auxiliary is his own efforts. Eventually all gain must come through the individual. God has planted *perfectibility* in all that He has made. Man must evolve himself. He must choose his own sustenance, and make his own conditions and character.

In man, Nature is raising intellect as she raises food and flowers. Digestion is one of her secrets. It seems that every intellectual achievement is, in a certain degree, dependent upon the physical condition, and is the effect of force derived from elements within the cerebral tissue of the brain. And as force and activity, exhibited by a living organ, are synonyms of waste, therefore waste must be met with an adequate supply, or force will cease.

Thought, logical effort and intellectual achievement have, in a certain sense, a food soil as much as the living oak has an earth soil. It must be understood that in a *proper* supply of elements to the human brain, and in a perfect function of digestion, lies primarily the grand secret of that intellectual power and activity that alone gives a perfect expression to the divine capabilities of human existence. Human beings, like trees, grow from and upon the soil, and attract to and assimilate with themselves qualities of congenial substance; and, like trees, grow large and beautiful; or, like trees, remain sometimes small and deformed, strictly in accordance with their hereditary fortune, subsequent condition, and mental and physical sustenance.

BALANCE IS THE BASIS OF HARMONY.

Man's body is the physiological representation of the physical universe, and the spiritual universe is psychologically

revealed in man's mind; therefore, the harmonial body bears the features of Mother Nature, and the best mental organization presents the image and the likeness of Father God. This harmonial temperament is indicated by a well-proportioned body and harmonious soul, a fair, clear skin, harmonious but impressive features, a steady, composed deportment—being, in its highest perfection, every way beautiful to gaze upon. The brain is uniformly exercised only as it is capable of entertaining ideas in all departments. Most minds are fissured with incapacities in one direction or another—chipped away on this side or that—all are fragmentary. Few minds have learned to reason correctly on any subject.

Perfect sanity shows the mastery among philosophers. Common sense, though strong in some directions, may be weak in others; with the talents of an angel a man may be a fool.

Not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime Wisdom.

He is the wisest who comprehends his own ignorance and the boundaries of his own capabilities, and learns his possibilities. To derive the full quota of happiness from any part of our nature, that part must blend in harmony with all the rest. Perception and alertness depend upon the power of attention, and this is the result of well-trained faculties and a well-developed nervous tissue.

HOW TO RECONSTRUCT OURSELVES.

Man is destined to become more symmetrically developed. When we come to know ourselves, then we can reconstruct ourselves on an improved plan—correcting our mistakes and unhandsome deviations, moderating excessive development,

supplying deficiencies, molding character, and with that our bodies into symmetry and harmony. It is no struggle for some people to attain perfection, for the gift of nature saves them from the greater part of the difficulty.

The soul will attract and assimilate with itself qualities of congenial substance. So that whatever man earnestly desires, nature performs. An earnest man, with a purpose, accomplishes what he attempts.

Science is literally undeveloped in the direction of mental activities.

No matter what the object is, whether business, pleasure, or the Fine arts; whoever pursues them to any purpose must do so *con amore*.

The momentum of an impetuous heart! The mind is restless, its law is expansion; and when it becomes independent, artistic and inventive, it cannot be repressed or subjected. Whatever the one faculty may be, in the individual in which it predominates, that faculty becomes the characteristic and controlling central force.

Coming generations will find means of overcoming obstacles which now seem insurmountable. Strength of will, morally directed, is one of the noblest traits of man, because it is a measure of his attainments, and prophesies his inconceivable possibilities. By the culture of the harmonious action of all the faculties, and the constant effort to place the higher in ascendancy, the will may be strengthened in that direction, to an unlimited extent.

The will has no limitation except mental qualities, with which it deals. It cannot create. It can only *use* the material on hand. It means the *sum of mental activities*. We must regard it as the dynamics of the mind. So far as man is a centerstance, his will is not free; a centerstance of force, it becomes free; the mind is a treasure-house of the past; it is a mighty reserve which is at the disposal of the will,

which term we retain, as we retain conscience, giving it a modified meaning. Will was destined to command its forces.

Knowledge is the wing wherewith we fly to Heaven !
Will must be, by reason swayed.

KNOWLEDGE IS POWER AND PLEASURE; IGNORANCE IS
WEAKNESS AND MISERY.

The intelligent anticipate evil and learn how to prevent it. Deep insight proceeds from self-acquaintance, joined with wide and varied experiences. A man of elevated character, has unbounded and immovable faith in the *power* of all laws and principles to overcome error, when joined with suitable means. Spiritually unfolded minds regard *inequalities* as imperfections incident to the ascending flight of progressive principles, established in nature.

Intellectual cultivation is a progressive work. The powers of the mind *unfold* with their *exertion*; each successive effort adds to its power and ability.

Great mental power in any direction is yielded to and acknowledged. A superior, rich individuality, especially much mental power, is without doubt the happiest life on earth, however different the issue of it may have been from that of the most brilliant lot.

How narrow the bounds, and the world is so vast
And time fleeth so fast.

So narrow are we in our sympathies, so careless, even to cultivate the whole mass of our capabilities, that many persons are only half alive in one-half of their nature.

Faculties perish for want of proper exercise. The remedy for narrowness, for mental paralysis, for unelastic natures, is the cultivation of the philosophic spirit. The cultivation, the rational of personal purification, is the true study and occupation for the individual, as each is stamped with the

lineaments of parents, which must be outgrown if bad, and improved upon if good.

A good, well-formed, evenly-balanced nature, is the world's great need. The well-balanced mind is the best condition for usefulness, for happiness and for long life. The real fruit of intellectual refinement and moral growth is *musical harmony of mind*.

WE SHOULD HAVE THE WHOLE NATURE IN TRAINING.

The mission of thought is to agitate, develop, enlighten and purify the human mind. The mind is a substance, and like the body, is strengthened by exercise. Each faculty is susceptible of improvement or deterioration, and may be strengthened, perverted, neglected or weakened.

Industry is a redoubling of the capital of the spirit. The mind that lies fallow but for a single day, sprouts up in follies that can only be displaced by a constant and assiduous culture. A man of genius even, is inexhaustible only in proportion as he is always nourishing his genius; both in mind and body, where nourishment ceases, vitality fails. Unless thought perpetually renews its youth and lifts a seeking eye afresh to the living light, decrepitude and waste befalls whatever it has achieved.

How many live in the graves of their unemployed faculties! The soil of the mind is rich and inexhaustible in resources. Mind has not yet been aroused; it has not yet declared itself. The superior faculties speak in silvery tones to that which is ordinary in you, saying, Live worthier; be thou whole, wise, rich, healthy and happy.

MAXIMS OF THE WISE SOURCES OF INTELLECTUAL WEALTH.

A spiritually inspired utterance may arouse the mind to high action. The word of man—the uttered thought of

man—is still a magic formula whereby he rules the world. A sublime truth once uttered, becomes a perpetual spur to noble deeds.

Great ideas usually precede and cause illustrious achievement. Important truths have been imported from the fields of science, which by proper investigation every person may perceive.

Civilization evolves ideas. Man should not avoid the effort of bracing the mind to think. Every person should possess individuality. Every person should seek to become a self-regulated and rich autocrat ; the comfortable democracy of the human mind.

Mental power and culture are royal prerogatives. Ignorance is a sin, because it is the prolific source of crime, bigotry, superstition and vice. The possession of mind imposes the obligation of culture. Man must not only think, but he must learn to think aright. Observation of phenomena is the food of the intellect, which digested appears in ideas. The highest words of the new scholar are progress and power.

For the cultured heart and brains
A use in literature obtains.

Culture turns from poetry to science. Man should not only be ethical and theoretical, but practical and constructive ; he should live in the concrete, of which he should have a clear perception ; he should live in the full affluence of his capabilities. Leisure, well spent, is the condition of civilization.

The improvement of time is only another name for virtue and happiness. We should fill up the vacant moments in order to enrich the harvest of remembrance.

Let me see how time is passing ;
Soon the longest life departs.

ALL TRUTH IS SEEN WITH NEW EYES WHEN THE SPIRIT
IS WISE.

Curiosity is the spur to knowledge, the road to wisdom, and the key to all mystery. We lack incitement when we do not give enough indulgence to curiosity. They who are always observant will be always various. We *see* what we bring the *power* to see, and we *hear* what we bring the *power* to hear.

Desire! Insatiate thirst,
Urges onward to explore, inquire.

Whatever we look for we shall find, if nature has it among her treasures. Let us be wise, and visit daily the treasure-caves of thought, and search for the high truths of nature. This will make the thought-pearls which we gather along the journey of life, rich treasures for the life that now is and that which is to come.

Strong and comforting truths brace the mind to firmness. Truth is the precious gem for which the student burns his midnight taper, and the man of science never wearies in the search. For it the colossal telescope penetrates into the infinite abyss of living forms; for it the hermit renounces the pleasures of life, and wanders into the wilderness; the martyr cheerfully lays down his life, and the warrior rushes on to certain death.

The study of nature is the true preventive of false intellectual pride and superficial error, and is the only practical and normal method of making progress toward what is celestial. Nature gives us a glance into the regions unexplored, and testifies to the existence of an infinity of knowledge yet to be communicated to mankind. Nature is never false, never changes, is constant, never abuses the faith imposed in her. As nature is exact in her expression, so man desires to become exact in his expression.

Conscience is exclusively man's. His personal dignity and actual greatness must necessarily be proportionate to the degree of development and purity of conscience. The regeneration and chastity of the rising multitude must be accomplished through a broader vision.

THE SOUL'S STRONGEST CARDINAL LAW IS MORAL ACTION.

It is not enough to know. Facts have no life unless their relation to spiritual advancement is understood. And here the knowledge of the future life enters, and unites all knowledge into one complete whole. Man becomes the greatest fact in the world, and his moral nature the greatest fact in man. *Moral education should take precedence of all other education.*

The growth of society and the individual demands ethics, culture, the *elevation of desire*, the *improvement of disposition*, as well as the increase of knowledge. By shaping our character, which is under our control, we may, in a measure at least, determine the nature and degree of emotions which will arise under given circumstances, and so fortify the mind to maintain its balance of forces.

Principles and good resolutions are powerful auxiliaries in forming character. A life of real virtue, of nobleness, of true greatness, is not an accident or facile attainment. It comes from lofty aspirations, from *incorruptible motives*, long cherished and held sacred as life itself.

It is in making endless additions to itself, in endless expansion of its powers, in endless growth in wisdom and beauty, that the spirit of man finds its true ideal.

Do what he will, he cannot realize
Half he conceives : the glorious vision flies.

The law of true culture and personal progression is to be found only in conscientious action, for the benefit of others as well as ourselves :

Gladness rewards the fulfilling of duties,
Peace overshadows the goal that is won.

Minds are struggling to realize dim ideals of right and truth. They are becoming rich in ideas and resources ; mind is taking a loftier position than money or fortune can ever reach. The greatest minds are not the most intellectual ones ; but minds in which reason, affection, sympathy, and imagination blend in the largest proportions.

The world's true friends are enthusiasts. These are the best reformers—warm-hearted, cool-headed—the philanthropic and royal middle powers which help the needy million. These are the great sympathetic souls who are filled with concern for those who have no concern for themselves. To be greatly good and energetic in the cause of suffering humanity, we must put ourselves in the place of others, and view them from their own *circumstantial and hereditary proclivities*.

Society helps man to overcome crudities and disabilities. The animating spring of all improvement in individuals and society, is not their knowledge of the actual, but their conception of the *possible*. Not until imagination has caught the vision of divine perfection, does conscience feel the necessity of doing duty as for God's law ; only then do the small graces and amenities shine with any light. Through the ideal, the intellectual and moral faculties can be exalted, refined and purified :

Poor, indeed, must thou be, if around thee
No ray of light or joy thou canst bestow.

THE PRICE OF POWER IS OBEDIENCE TO LAW.

If all permanent reform is really dependent upon a correct use of the laws of nature, then man must become instructed in those laws. If it is *what* we love and *how* we love that makes *good*, then the greatest want is the knowledge of Law, physical, intellectual, moral and spiritual, and ability to conform to law, to come into exact harmony with the universal system of Divine creation.

He who seeks for truth shall find it. When he has found it, what has he found but law? And when he has found law he has found God; and when he has found God he recognizes the innate principle of justice. It is because moral right is *intrinsically better* than wrong, that rational beings must ultimately choose the right.

A high-toned self-respect, which arises from the moral and higher faculties, is the potential element in personal purification and reform. More true respect for manhood, more *breadth* to the justice-loving principle, will do more than all resolutions that are not well braced by an educated will. The willing power comes through knowledge which expands and elevates the wisdom faculties. Man must feel the true and the right in all the relations of life. He must *feel* as well as *know* that it is wrong to *substitute one law for another*. *Justice must have a grander and more noble development before it can elevate the mind above the plane of temptations.*

By virtue of the spiritual law, men have expected to be sinners against natural law. When a man fancies the *possibility* of obtaining a reliable antidote for his sins, he is liable to do *himself* an injustice, as well as the whole brotherhood of man. There must be an individuality of character developed on the principle that nothing is pardon-

able which is wrong or substitutionary. All evil is self-punishing and self-corrective, both now and hereafter; the rapidity of which sublimating and regenerating process is determined and regulated by the disposition and resolution of the individual; which disposition and resolution must be indicated and sustained with open deed.

Nothing flowing from the transgression of any law can be remitted without setting aside the law itself, which would be setting aside the rational constitution of the universe. Penalties follow closely each wrong act. Nature administers her penalties justly, legitimately, beautifully, lovingly; the one folding snugly over the other firmly and truly, like cause and effect, pouring the balm of health and kindness and reform into the wayward souls of earth's children.

THE FORCES IN MAN AND THE UNIVERSE ARE IDENTICAL.

Law means a rule of action or definite mode or method in which force or motion proceeds toward the accomplishment of an end. There is no force or motion either in the universe of matter or mind, which does not observe some rule, some method, and hence some law. It is impossible to conceive a thought except in accordance with some law of thought. In the infinite mind, therefore, law, in its spiritual sense, is self-existent and eternal. Law is not of itself force or motion; it cannot create. Not a tree could grow or living thing without the directing and vitalizing influence of spirit.

The forces in man are the same as the forces which underlie the universe. Strength rises to the brain of man from what he eats, by means of circulation, and this circulation is regulated by positive and negative laws. These laws govern the whole system of material and celestial existence; the laws above are sisters of the laws below.

The system of universal relationship rewards richly all who study and comprehend it. The co-relation of inherent ideas, the harmonious correspondence and fixed relationship of things, constitute the central charm of intellectual effort and research.

Truth is the universal relationship of things as they are. The unity of truth means that he who lives faithful to any law of matter is to *that extent and department*, faithful to the law of the Divine mind.

Nature works with the utmost justice and impartiality. Nature never excuses any particle of matter from obedience. If there be but one particle of matter to make a world, that particle must obey the law. A proper understanding of one particle composing the universe would lead to a correct knowledge of the universe itself. It becomes us to investigate all things, so far as to understand every order of law; and so *understand all innate law*, and the order of life physically, intellectually and spiritually.

A HIGH PURPOSE IS ONLY POSSIBLE TO SPIRIT.

The world has many needs, many imperative necessities, and the greatest of all is a philosophy which unfolds, in a systematic manner and orderly form, the stupendous truths of nature and life; which point the soul of man to the eternal mind; to order and law. The world is smooth and soft as fur to the hand that moves the right way, but hard and sharp as thorns and briers to the hand that moves the wrong way. The perversion of any good, however well-intentioned, develops evil consequences; even enthusiasm is often productive of evil when unaccompanied by a correct knowledge. A thing is good so far as it is necessary; all beyond is evil. Light is good so far as it is needed; too much overpowers the vision. Praise is good; too much will ruin us. Were

we true to the teachings of life, and our innate consciousness, we would encounter fewer obstacles, and make fewer blunders, and have fewer sorrows.

Temperance in all things consists in a rigid subjection to every inward feeling and power over ourselves. The question for each one to ask is, *how* to keep one's self in the healthiest and happiest condition, so as to do most and best and live most and best. The temperate are the most luxurious; for, by abstaining from some things it is surprising how many things we can enjoy. Be strong and firm; there is much folly in compromise. It is the virtue of moderation that is wanted; the restraining force of great principles and high purposes to keep us in check and hold us to what is highest and best in our nature and destiny—the power to the rule of right reason:

So firm in steadfast hope, in thought secure,
And nerved to labors, high and low.

WE SHOULD MAKE EDUCATION BRAVE AND PREVENTIVE.

The head must work to save the hands, and both to save the heart. Do we want to be strong? We must work. To be hungry we must starve; to be happy we must be kind; to be wise we must think. To watch the corn grow and the blossoms set, to draw hard breaths over plowshare and spade; to wait, to think, to love, to pray, and be grateful, these are the things that make men strong and secure.

To be saved is to act wisely. We learn only when we work. The greatest men have been the greatest workers. The divine spark is denied the sluggard.

All vigor teaches. We are stronger for making headway against the current. Whenever work is done victory is gained. There is no man, however gifted, even however

conceited, who has any confidence in himself until he has acted. Effort, if ever made, follows the belief that effort will avail something. It is the privilege of any human work, when *well done*, to invest the doer with a certain haughtiness. The mechanic at his bench carries a quiet heart and assured manners, and deals on even terms with any man.

True work is worship. Work is a medicine. No man is so miserable as he who is uncertain as to what he shall do. Good manners are good, and power of accommodation to circumstances ; but the privilege, the high prize of life, the crowning fortune of man, is to be born with a bias to some pursuit which finds him in employment and happiness. Work in no department can rise above the faith that creates it. All that a man does is enstamped with his character. There is a wonderfully close connection between work and sound views, between doing and knowing. We must work and affirm, although we have no guess of the value of what we do.

TO MAN'S MIND EVERYTHING IS SUBSERVIENT.

The use of all life, of all industry and wealth, is to promote the growth of the spirit.

All are architects of fate,
Working in the walls of time ;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, and low,
Each thing in its place is best ;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled ;
Our to-days and yesterdays
Are the blocks with which we build.

Physical birth simply puts us where we can be men if circumstances are favorable and we will it. He who wants the best things, and is willing to pay just what they are worth, by honest effort and hard self-denial, will have no difficulty in getting what he wants at last. If there is to be a *man* in a large sense, the soul must be quickened and show itself as a soul, conscious of itself and of its God. Man individually holds the balance of power between ignorance on the one hand, and despotism on the other. Let him not be egotistic, however, for it is only by the *strictest* integrity, sincerity, frankness, reverence and truthfulness that he can be master.

There are two things that excite the powers of men to activity: an idea and worldly gain. The mere man of business presents a very harsh and inflexible appearance to his fellows; because the wholly chaotic or unorganized nature of our public and private interests throws him exclusively upon the obedience of the intellect, and renders him a slave to prudence. Circumstances gain an ascendancy over his feelings and sway his judgment. The human character is always a representative of the soil that gave it birth, and the atmosphere in which it was developed. Man cannot think what he would at will, for he is compelled to create influences, or court them, before he can arrange and concentrate his thoughts. In order to read, a man must have a book; in order to converse, he must have another to hear and respond. In like manner, he is governed in all his physical and mental tendencies.

Man has no desires that cannot be gratified; he has no peculiarities but some position would render agreeable and proper. Each man has peculiar wants, and the wants of each one differ according to development. Each man is but an organ of the great human body. In the present condi-

tion of things, one organ is opposed to and absorbs the strength and happiness of another. This generates every species of evil, pain, wretchedness, disorganization. Being compelled to engage in that which they are not qualified to perform, creates discontent in the mind, and does injustice to all dependent on their labor. This enslavement to necessity is productive of discord, and retards our progress. We are not creatures of a day, living for the gratification of our physical being; we have an exalted nature, capable of infinite possibilities, which we ideally represent.

THE INDIVIDUALISM OF MAN IS TO BE RESURRECTED.

Every community grows in power and influence as its ideal of manhood and womanhood broadens and advances. Thoughts and opinions may be, and usually are, mere effects of psychological contact and educational egotism; but there are thoughts which spring from inherent principles; and there are honest deductions, from which the world derives silent hope and sweet satisfaction. Let us strive to think *right*, and to evolve in our daily practice all the principles of which we can form any conception, both physical and mental.

Let our armor be our honest thought,
And simple truth our utmost skill.

There is such a thing as doing right for its own sake, irrespective of good to ourselves. Man must be true-hearted, reverent, faithful; he must not only know that it is wrong to do certain things because of the consequence to himself, but he must feel too regardful of the interest and development of kindred, neighbor and the world to allow himself ever to act contrary to knowledge and justice. This true and grand nobility of soul is more than meat and drink; it is inspiring and inspiriting; it is the flower and flavor of life.

A man who is actuated by pure purposes can never feel any bitter disappointment or irreparable injury. A man of candor and probity spreads around himself a perfume of a characteristic nature.

He sits 'mongst men, like a descended god :
He hath a kind of honor sets him off,
More than mortal seeming.

THE INMOST MENTAL GERM ASKS TO BE QUICKENED.

The commonest minds are full of thoughts; some worthy of the rarest. The appreciable power to command all knowledge of nature and art, and the inestimable assurance of illimitable growth is sufficiently stimulative to finite capabilities. What is most needed is the best method to instruct us and evolve for us the mystery of our life in all its departments.

Education should not merely be capable of communicating knowledge, but of communicating the sacred, unquenchable thirst for knowledge; and a desire to advantage the cumulative hours that are sometimes overshadowed with ennui. The love of knowledge lightens labor, brightens life, and develops power.

It strengthens hope and sweetens care.

Knowledge should be transmuted into faculty; knowledge should become organic. Humanity demands the unfolding, developing, and training of the mind into harmony and beautiful balance. As the object of all discipline is to form *right habits of life*, so the right religious training, with a knowledge and observance of the laws of life and health, would secure better-balanced brains and lessen the danger of becoming warped and diseased.

If any of God's creatures are too low in the scale of advancement to comprehend the right, and the laws of his

being, then you, being intelligent in these laws, should *pity* him, as you would an infant, until it is capable of helping itself. A single generous act, a single kind word spoken, may have an incalculable and enduring effect. Many a one has become hardened and dishonest by being abused, and by dwelling upon grievances. What they want is sympathy and encouragement, and some one to make them do what they can; this is the service of a friend.

ACTIONS AND WORDS ARE CARVED UPON CHARACTER.

Never a word is said
 But it trembles in the air,
 And the truant voice has sped,
 To vibrate everywhere;
 And perhaps far off in eternal years
 The echo may ring upon our ears.

Never are kind acts done
 To wipe the weeping eyes,
 But like flashes of the sun,
 They signal to the skies;
 And up above, the angels read
 How we have helped the sorer need.

Never a day is given,
 But it tones the after years,
 And it carries up to heaven
 Its sunshine or its tears;
 While the to-morrows stand and wait,
 The silent mutes by the outer gate.

There is no end to the sky,
 And the stars are everywhere;
 And time is eternity,
 And the here is over there;
 For the common deeds of the common day
 Are ringing bells in the far-away.

Flesh and blood encompass man, but *his quickened genius molds them into types of beauty, grandeur and perfection.* Extrinsic beauty and excellence grow out of intrinsic worth

and obedience, and so become an attractive power. We sometimes meet with persons—rich and regal—who, in their whole habit of life, manifest such a signature and stamp of virtue as to make our judgment of them a matter of intuition rather than the result of continued scrutiny and examination. When the human face is illuminated by moral and intellectual worth, it surpasses all other forms of beauty. The lineaments of peaceful love and trust shine out amid the torture of pain; neither are they paled by the ravages of age or infirmity.

In order to create harmony and beauty of expression, one must cultivate harmony and beauty of character; entertain great thoughts, study philosophy, the knowledge of things in the totality of their relations and conditions. Each man comes into being with a code of immutable laws. These laws are righteous; adapted to the development of the *whole man*. Some day the penalty is heavy if he goes counter to their demands. Faithful obedience to these laws will develop each one's innate character differently but harmoniously. Man is well formed, well constructed, and well distributed on the bosom of nature, and he, as a dutiful child, should acknowledge the relation and submit to her wise commands.

IT IS THE SPIRIT THAT LEADS IN HUMAN AFFAIRS.

The reconstructing forces in society to-day are not material and political; they are moral and spiritual—the love that embraces all, and the charity that cares for all. The *native power* of man does not consist in intellectual, but in *moral qualities*. He who knows right principles is not equal to him who loves them.

Every heart will find its true desires
If it but seeks with zeal.

All things are indices of growth. The mind is advancing to new conditions of thought, and cannot be nourished upon the spiritual sustenance that sufficed for past ages. The standard of value with man is not what feeds one part, but the whole ; whatever makes him richer in the perception of beauty, and increases his love of knowledge and truth ; whatever stirs the dull, unfeeling heart with a longing and a love, and makes him feel the enkindling glow of future possibilities.

Earnestly seeking, loving and desiring the beautiful and good, is being new-born. The infallible sign of this spiritual superiority is the perpetual upward look, the longing for purity, refinement, beauty and symmetry that will not be appeased. To be spiritual is to possess a great soul—molding surroundings and harmonizing conditions.

Just in proportion as we become unfolded, and our faculties harmonized, just in proportion as our higher nature takes its proper place, and our soul becomes transformed into a new life, just in that proportion do we obey the Divine Spirit. That spirit which satisfies body, mind and soul, is the Spirit which created body, mind and soul. Man never knows how much he can enjoy his body and his mind, his conscience or his affections, until he has found out the way in which these serve ; and in their turn are served again by the great joy of knowing God and loving Him, and trying to perform His will.

MAN WILL WALK ERECT WHEN HE COMPREHENDS HIS
CAPABILITIES.

There is not *sufficient inducement* held out for man to perfect himself, to overcome the selfishness of his nature. Give a man confidence in himself that he hath an inward character, and he will forthwith commence the work of reform

and self-purification. When man once fully realizes his innate powers and capabilities, there are not dungeons nor sins nor disease enough in the earth to prevent him from walking forth God-like and in the image of his Maker:

He is but the counterfeit of a man
Who hath not the life of a man.

Morality and religion are identically and practically of the same import. The system of duties and obligations are not foreign to the constitution of man, but inherent and legitimate. To obey is a necessity of his nature. He *must obey or suffer*; he cannot swerve from implicit obedience without pain. Evil may then be regarded as the unrestrained appetites and propensities.

Man must be true to the principles of his constitution. *He should be ruled by his higher faculties*, and such rule can never bring permanent regret. He never yields to a lower motive without *loss*. This is a necessary result of his constitution. As long as man is imperfect he will not *fully* comply with the laws of his being, and will *suffer*, not punishment, but the result of his non-compliance, and need not expect pardon or forgiveness. True redemption is compliance with the laws of the physical and spiritual worlds. *Moral principles must be fixed and determined as the theories of mathematics*, else nothing but vague uncertainties can result.

Progress itself depends on fixedness and stability. Upon this principle depends human possibilities. Nothing exalts the mind more than a perception of its own possibilities, even though foreshadowed by the existence of some other mind. As soon as men feel an affection for truth, they get the intellectual impulse to carry it out and put it into practice. All men are differently constituted, and their external experiences are exceedingly dissimilar; but all experience

the promptings of their internal principle, and would obey its teachings were it possible. They cannot realize understandingly, and obey their higher nature, until their vitiating and wretched conditions are improved. A spiritual and conscientious man feels himself in some measure responsible for the evils he does not seek to prevent; for he recognizes germs of immortal excellence in the lowest and most depraved:

Thou know'st but little
If thou dost think true virtue is confined
To climes or systems. No, it flows spontaneous,
Like Life's warm stream throughout the whole creation,
And beats the pulse of every healthful heart.

GOD'S REVELATIONS ARE UNIVERSAL.

It is proper for every mind to venerate revelations of *every kind* in proportion to their congeniality with the uniform teachings of nature and the highest sanction of a *well-constituted judgment*. A revelation developing no *practical principles*, existing in the natural world, as adapted to social life, can be of no possible utility. A perfect morality cannot be developed unless the rudimental and social condition of the race is first made suitable for its spontaneous development. The many revelations that are now existing in the scientific and theological departments are of minor importance compared to the great essential principles concerning human life, which must be discovered before the race can be spiritually elevated.

All great men are in some degree inspired. It is of importance to understand that the influx of principles into the mind is a result of the peculiar constitution and development of such minds. They see that which would be of use and importance to the world, and reveal it, in order that it may be applied. No being ever existed before Jesus who

possessed the same degree of spiritual elevation and refinement. His mind was properly constituted for the inflowing of truths, both from the natural and spiritual world. Therefore His superior judgment taught Him to reveal *only useful and natural truths* relating to the social conditions and material constitutions of men. The beauty of His natural principles, the love and penetrating power of His teachings, have never as yet been duly recognized. The *use* of His principles has not been fully comprehended or enforced.

Light is breaking all around us,
Opening up the shining way,
Leading onward through life's portals,
To the bright on-coming day.

SCIENCE REVEALS DIVINITY.

The internal and external of all things are conjoined or married, and literally correspond to and represent each other. What is true in the external in anything, anywhere, is equally true of the internal in the same thing and place. Hence, there cannot be such a thing as a religious truth which is incompatible or inconsistent with a scientific or a philosophic discovery in a corresponding department. The changeless God, who built the palace of the sky, and talks to men through various mediators, could do no incohesive deed, could speak no inconsistent word; but, when understood, both the deed and the word universally harmonize, as do fellow notes when speaking in the highest music. When a man comes to study and observe the kingdom of nature, he finds himself in contact with vast and gigantic forces that he cannot for a moment resist. He feels himself absolutely in the power and at the disposal of an Almighty Being. Beneath the dome of the universe we cannot stand where the musings of the Eternal Mind do not murmur around us,

and the visions of His loving thoughts appear. Send our thoughts out on whatever line we choose, they will travel toward the Omnipotent Spirit. Let our affections rise from whatever beauty or good we discover, and they will inevitably reach the Eternal Love. Every visible thing is a door opening into invisible realities, a true transcript or outward manifestation of Divine will and design :

In contemplation of created things
By steps we may ascend to heaven.

All things on earth are in analogy with things in heaven. This knowledge of nature begets a reposing confidence in the minds of those who comprehend it, that all laws, principles, elements and compositions are emanations from some great, unchanging, inexhaustible fountain of truth. Therefore, in her laws, in her attributes and manifestations, are based the confidence and the firm and deliberate researches of all true investigators. Truly scientific men are constrained by nature *to think progressively* up from the mollusk to the full-blossomed humanity. Nature compels man to investigate with system, because all is perfect system and beautiful order.

Nature represents the material laws of the universe. The magnificent appearance presented by our earth and the heavens is the materialized embodiment of those laws. Not incorrectly or unjustly personifying it, we call it nature. It matters not in which direction we look, everywhere things are under the guidance of the same laws. The imperceptibly little and the immeasurably great, the near and the indescribably remote, are all controlled by uniform laws, infinite, eternal, unchangeable.

Beware of those who refuse to look into the presentation of new evidence. Man must make an intelligent use of investigation. Then will the consciousness of truth inter-

penetrate the mind, quicken its powers, and make lofty its aspirations. Experiments are *practical* interrogations addressed to nature, and she can do no otherwise than speak the truth. Here begins an infinite series of questions and answers. Man stands before his brother man with questions; each discovers in himself a desire to know the truth. Science cares nothing about the dictum of anybody. She recognizes no such thing as heresy; but she does care about the answers of nature. Theories that she considers to be on the surest foundation, she is ready to give up at once if she is convinced they were inconsistent with these replies. True science directs the mind to perceive the Divine principle in nature; and true philosophy directs the mind to perceive the laws of association, progression and development; and true theology points the mind to behold the Infinite Mind, the loving and adorable Father.

GRATITUDE UNFOLDS AS WE LEARN TO SEE DIVINITY.

We need a clearer insight, a more spiritual mind, to enable us to see a power above, around and beneath us, working in us, and through all the activities of men, a holy purpose. We must infuse more of the spirit of gratitude into our religion; we must enrich our piety with the golden strands of thanksgiving; and make our worship the glad uplifting song of praise, to make duty a delight and life sweet. The lesson of love is born in the heart, it is deeper than the intellect. Love, gratitude, faith, hope and trust unfold within us as we learn to see Divine love in things and events. Great tides of love and blessed life are ready to pour into every soul through all the experiences and events of life, if we will but hold our minds in readiness to receive impressions. Noble books, noble men and women, and noble things everywhere are for our teaching, and we lose

these blessed privileges through our moral disabilities. Moral disobedience robs the soul of all its sweetness, peace and bloom. Man is regarded as a true man *only* when he trusts in God and lives within his laws. Man should become so harmonized with himself and the world, that all material and sensuous things will sympathize with him in his happiness; that the bending sky and clouds, the birds and animals, and fishes in the sea, *all* yield up to him their untold treasures of inherent blessings.

Moral beauty transcends whatever is most beautiful in nature or art. Without a sense of *moral beauty*, we have no consciousness of benignant power in the phenomena of nature; and the universe is a wilderness, desolate and Godless. Without moral beauty there is no other beauty, no home, no temple, no pictures, no statue; for there is no hero, no saint, no worship, no kindred—nothing to stimulate aspiration and nothing to sanctify invention.

REASON UNFOLDS FROM HARMONY.

In proportion as men reverence and trust reason, do they see Jesus to be its most illustrious example. The most reasonable person is the one we are most inclined to love. Reason is the ultimate form of the soul; it implies harmony of the faculties, for it receives happy contributions from all the affections and sentiments.

It requires harmony in the spirit to appreciate and explain harmony. We thirst for knowledge, because the harmony of the faculties and attributes of the soul constitute wisdom. Personal dignity and actual greatness must necessarily be proportionate to the degree of development which this high attribute of reason has attained.

Great souls are always speaking the right word and acting the right thought. In the common intercourse of life, per-

sons having large benevolence, display it in all their actions. It makes the language soothing and musical to the sick of body or mind. This delicacy of feeling will ultimate a fitness of phraseology. Pleasant words and little acts of kindness, attention and sympathy, are very important balancing and harmonizing agents in human affairs.

Happy and good consequences flow primarily from *fortunately organized* individuals; and secondly from *fortunately situated* individuals. These, being higher and more perfect in the scale of human development, are receptacles of wisdom and knowledge which they are capable of communicating, and which it is their *duty* to impart to those of *less* fortunate development.

There are persons whose very presence immediately does one good. Some persons are born with a *nature so rich*, that when you sit near them you realize a great, full, affluent, life-imparting presence. They are those whom to look upon is to admire. They are beautiful and happy, and to be near them is enough. There is something of life and heaven in the very aroma of such natures; a rich fragrance of purity and civility which you cannot help absorbing and assimilating.

It is a great blessing to have such a body and soul that when you enter the crowd an atmosphere of desire and command enters with you, and every one is impressed with your personality. The magnetic ether of a powerful, wisdom-laden spirit is impressive and exalting.

The ideas of the brain, uttered or unexpressed, descend into every department of the organism. From hence a sphere issues which tinges and affects favorably or unfavorably, as the *ideas* are, every thing, as well as every person within that sphere. This subtle essence of the thinking principle penetrates the entire individual and orbit in which he moves.

Thus it is that every person imparts his or her character to the garments on the body, to the furniture in the room and from these to their companions.

JESUS SOUGHT TO LEAD MEN TO ASPIRE.

Jesus came, as all things come, at the right time. He sought to make men spiritual, conscious of God, conscious of immortality, conscious of duty. His individualism must ever command universal homage and unbounded admiration.

The one want of most people is a generous enthusiasm for something noble and grand. Always must something stand above man and draw him upward to itself. He needs the charming and refining revealments of Jesus. In his essential impersonalism, his aerial presence, his impalpable energy, and divine afflatus, man finds his wants supplied. Men admire Jesus because He acted upon the Love-principle. This Christ-principle is universal in nature and inherent in the heart of man.

Ambition is earthly ; aspiration is spiritual. There is a necessity in our nature to *grow* by the appropriation of that which is not of ourselves. In the spirit there are receptive capacities which, like the innumerable glands and vesicles of the body, hunger and thirst for their appropriate food. Man must be led by all lovable and exalting attributes ; the high-minded, benevolent, gentle, intelligent, persuasive, magnetic. Man must be developed and led onward and upward by perpetual inspiration and force of freedom, hope, and all blessedness, that invite a happy and prosperous state.

A great thought may awaken in our minds a world of new perceptions. The mind will yield to exposition and illustration of truth if the feelings and faculties are adequately appealed to and impressed by a progressive expounder of truth. Those who are the most advanced in individual

refinement, harmony and spiritual truth, will gladly receive and philosophically interpret every inspiration which may emanate from the founts above. To this end, that all may become recipients of heavenly messages, let all begin to form true characters and adopt *correct* habits.

THERE MUST BE GREAT EXAMPLES IN THE MIND.

The greatest truths are the simplest, and so are the greatest men.

There must be great motives in the life, great principles of taste and judgment, great and elevated standards of excellence to be attained. Because the soul is near to God, it does not do away with the helpful agencies, the restraining and quickening forces and the saving influences which are constantly acting upon it in this world with more or less effect. The mind cannot educate itself to virtue and lift itself to an intellectual and spiritual plane without these aids. Good influences help men to feel a conscious sense of power—a true autonomy of the mind.

If it be true that no man is greater than his age, it is so because great events truly reflect the spirit of the time and mark the stages of the people's struggles and advances. All great souls have realized the *force* of ideas in common with others, but some minds have alone been peculiarly adapted to express special ideas; it is from *this class* of minds, that thoughts have become institutionalized.

Strong convictions are contagious. Our great Syrian Teacher was so wondrously complete and spiritually affluent that he gave the strongest, freshest, best expression to imperishable truth. The idea of universal goodness, of unbounded charity, was the sublime burden of his golden inspiration. It dominated his every emotion, and was present, like a redemptive principle, at every juncture of his

brief labor for humanity. This inconvertible principle fits instantly every human spirit.

Divine intelligence carries on administration by good men. There are a few names that shine in the firmament of many with a marked and extraordinary brilliancy, because they are associated with some most illustrious thought which has warmed the heart, quickened the mind and ennobled the race; they shine with such a steady and kindling glow that it seems to us they must have shone there from the beginning; this is because we robe the servant of truth with the eternal qualities of truth itself.

If the world is ever to be Christianized, it must be through a *new vision* of truth, a *clearer perception* of life's purpose, and, more than all, by a spiritual ideal of life, which shall command the *reverence* and win the *love* of men and draw their souls upward. To break up the low order of life and raise society from a selfish and material to a moral plane, we need to keep directly before all men a *spiritual ideal* of surpassing excellence, magnanimity and purity, to be the criterion of conduct, the object of ambition and a perpetual invitation and inspiration to noble efforts and noble deeds.

MAN MUST BELIEVE AND PERFORM.

In this world, man's most potential masters are physical and material; and no theory can exert any remarkable control upon life and character unless circumstances and personal interests are interblended:

Oft what seems

A trifle, a mere nothing by itself,

In some nice situations turns the scale

Of fate, and rules the most important actions.

Mankind should labor to enlarge the soul, and prepare it for its future possibilities.

The soul should always be greater than its daily pursuits. Men do not want so much done *for* them, as they want the *do* put into them. They want to comprehend the mathematical law of exactness and of truthfulness; they want the capabilities of their own souls developed; they want their faculties called into service; they want their sentiments awakened into fresh life; they want their ambition fired with a great purpose; they want inspiration which comes through great ideas; a quickened conscience, an *aroused self-respect*, a *new perception* of their work, and the *possibilities* of human life here and hereafter. They want a philosophy which shall recognize and explain the indisputable facts of human nature and the globe. Let him whose standard is the most august, whose ideal is highest, endeavor most strenuously to develop a genial and serene spirit of good will to all. Let him speak from the vantage-ground of to-day, out of the experience and wisdom of the enlightened present.

LOVE AND DESIRE ARE IMPELLING POWERS TO ACTION.

Man needs external realities which go beyond his own highest state; influences which mold and shape with plastic power his instinctive tendencies and aspirations. The germs of manhood and angelhood are in every human soul.

Man has a progressive and mysterious consciousness. The useful, pure, benevolent and intelligent are those who, receiving a perfect constitution by birth, and being naturally situated, have unfolded intellects. Such natures feel fraternally, and desire the good of all. Humanity is rich in personalities—levers to elevate those who feel their deficiencies. Every man who imparts to the world a saving principle, illustrates the true Christ. When we see the beloved Son, in whom we are well pleased, we shall see at

once, father, mother, brother, friend and model for our aspiration.

Next to being great ourselves is the appreciation of the greatness of others. The man who feels the moral worth of one truly good, has the possibilities of moral force in his own soul. There is nothing humiliating in the homage which we pay to great men. It is the love of the same, an inspiration of hope that we may attain the same.

In human life, every great object of desire is a goal, a prize to be struggled for. Every one, in order to be meritorious, happy, and progressive, ought to have some aim which he earnestly desires to compass ; some ideal which he deeply proposes to achieve. We can improve ourselves by thinking, wishing, *willing* ourselves on a nobler, higher plane, dwelling less on self, more on religion, science, soul, art, tenderness, charity, justice, and all that is good, grand, high, beautiful and true. We can, by watchfulness and exercise of the will, make our characters grow by degrees into the ideal which we set before us.

GIFTS WILL AVAIL BUT LITTLE IF UNIMPROVED.

Use can almost change the stamp of nature. Every person should endeavor to be equal to opportunities ; but how few are wise or practical enough to utilize them, even under the most favorable conditions.

Nature helps her children when they help themselves. Those faculties will be strong which are most used. Man is helped through the law of accumulation and accretion. The discharge of feeling into action renders the subsequent discharge of feelings more easy. We gain mental and moral power much as we do physical—by increase of exercise.

Our aspirations after the best will assist us in attaining them.

For action, was existence given.
He alone can claim his name who writes,
With fancy high, and bold and daring flights.

Passivity will never accomplish anything. Desire must be accompanied by work.

Men and women fail through feebleness of will. Once rouse the enthusiasm of the will, and courage can be systematically disciplined and resolved.

A great part of courage is having done the thing before.

Man undertakes by reason.
Let business vex him, avarice blind,
Let doubt and knowledge rack his mind ;
Let error act, opinion speak,
And want afflict, and sickness break,
And anger burn, dejection chill,
And joy distract, and sorrow kill,
Till armed by care, and taught to know,
Time draws a sure, destructive blow.

We do not possess what we do not use. Our minds, left to sloth and inactivity, soon lose their vigor ; but, when they are kept in exercise, after performing what is before them, and are tasked with new requisitions, it is not easy to assign limits to their ability. Whatever task we have to perform we do it by our will power.

MIND IS WAITING FOR SOME MOVING FORCE.

Many faculties are dormant for lack of exercise. How many minds are treasures of innate powers, waiting to become conscious of their capabilities. When the mind is stimulated to normal action, when the intellectual faculties are in high action, nearly every fountain yields them assistance. This is the way nature helps great minds when they are willing to help themselves. We are to earn the joys of a higher life by *using all* our gifts in this life.

A satisfied man wants nothing, and makes no exertion ; but a man of powerful desires is likely to bless the world with developments of great magnitude. Consequently, he who would enjoy true and high inspiration should propound to himself the following questions, then give the world appropriate answers through a true and high life : 1. What do I live for ? Is it merely for personal interest and happiness ? or do I love the neighbor and identify my interest, my justice, and my joy, with the universal interests of mankind ? Are my social faculties in a balanced condition ? Do I sufficiently love my own personality ? Do I obey the laws of nature in regard to food, exercise and slumber ? Am I, in any sense, intemperate ? Do I seek the society of the gay and superficial, to the neglect of personal culture and important studies ? Am I depriving myself of the true joys and inspirations of God, by disobedience to the laws of my being ? 2. Are my intellectual faculties properly balanced ? Do I yield myself sufficiently to reflection ? Have I a materialistic intellect which goes no deeper than the externals, the forms and symbols of thought ? Or do I penetrate the causes of things ? 3. Are my moral and spiritual faculties properly balanced ? Do I venerate justice as a principle ? Are my aspirations after justice and equity confined to the ordinary and selfish circle of my own wants and requirements ? or do I expand my reverence and application of justice to the circumference of all human rights and demands ? The true character and brain-building means living and constructing for posterity. The problem of the age that educators are to solve, with all the light that experience, aided by physiology and reflection, can give, is how to build the best brains out of the materials given to work with.

CULTIVATE A WEALTH OF CONSCIOUSNESS.

No person educated to realize all the noble capacities of the human spirit can consent to pass a life unworthy of innate powers and capabilities. All the expenditure of a cultivated man upon himself is like the expenditures upon a temple, public and beneficent.

Judgment declares what is true according to the iron bands of thought, and is educational and cumulative, but reason is man's total being. It is not the mere ability to reason correctly, but it is the *power* to practice what reason and judgment dictates that marks the man of character. It depends entirely on your constitution, education and state of mind, whether you be master or servant—a circumstance or a centerstance, whether you be a *thing* or a *power*. Man alone is capable of knowing the difference between *himself* and his *circumstance*. When a circumstance is realized to be a circumstance, and when a man's spirit feels itself to be a *centerstance*, a sun-center, around which all circumstances and satellites are destined to revolve in orbital obedience, then is born within him the first assurance of his implanted kingship. This sense of supremacy may come in such memorable moments as when a man is driven to his highest mental point through excitement; sometimes through sublime indignation, at the climax of which comes the terrific fire and the thunder shock from the soul's Sinai; then descends a flash of celestial lightning from the spirit's heaven, and in an *instant* is born a strong divinity within the soul which brings mountains to the valley, and raises that which was low instantly to the level of its will. It is rarely that an appeal so sublime as this comes to human nature; but something of it is known in nearly all private lives. There comes to every one a moment of decision which will demand

and compel the culmination and climacteric determination of all the consciousness, of all the powers of the soul.

The reality of things as they are is of an unspeakable value. It is coming to be seen and acknowledged that what is physically and scientifically true, cannot be morally and theologically false or impracticable. We expect to require of every *thing* a continual manifestation or representation of its characteristics, but when we come to man we seldom manifest the same rationality.

It is the mission of every man to develop his entire HOOD—not mortgaged to the shadowy, dreamy past, with face turned immovably backward—or the subject of some eternal SAY SO.

Be braver, man ! Trace to their source thy thoughts—
Electric, leaping or distilling from the skies !
Whither they lead be thou so bold to climb,
Not with thy soul alone, but with thy hands,
Thy feet, thy frame ; for every part of man,
To gain a glorious end, must harmonize :
Inactive dreaming will accomplish naught.
Toil on, as those who love their God will toil.
Then shall the summit of great thoughts in heaven
Be known to thee—not in vain dreams which fade,
But felt and comprehended by the soul,
Which will a part of them, as they of thee,
Become an eternal and unfading fact.

WE SHOULD BE ETHICAL AS WELL AS PRACTICAL AND CONSTRUCTIVE.

All should come under the Divine law of pervasive truth. In the realms of nature many a man who has achieved eminence, if not immortalized himself, has spent his hours of recreation in cultivating the imagination and enlarging the faculties of the mind.

The brain is a physical organism, and admits of as systematic and thorough cultivation as do the muscles of the

body. Mental and moral strength may be acquired ; not at once, not by a single effort, but by degrees, by a process, extending perhaps through many years ; and the power increases by continued use.

Some people become cultured by dint of infinite patience and determination. And when an individual becomes conscious of innate power and capability, then study is summoned to aid the disabilities of birth, education or circumstances.

It is common to speak of the acquisition of knowledge as the equivalent of mental culture ; this comes from the fact that some *training* is associated with the acquisition of knowledge, and that whatever knowledge is acquired may serve as a means for obtaining more. But there is a difference between mental training and a mere increase of knowledge. In mental training one learns to observe, to compare, to reason, to fix memory and association, and obtain rules for the direction of the judgment, taste, imagination and conscience, so that one will be prepared in any of life's emergencies to see, to think, to speak, to write, or to act with promptness and efficiency. By much seeing and reading, unaccompanied with the effort to *apply* knowledge, and make it *useful*, there may be large acquisition with but little culture. If a person's life is selfish it cannot be attractive to himself or any one else ; only when one is shut out from the progress and excitement of the busy world by selfishness or want of culture, is life deficient in attractiveness and usefulness.

Be as the sun in the morning hour,
Ready and true, at the time of need ;
With call of duty bring forth thy power,
For power that helpeth is power indeed.

Be as the sun in thy daily life,
Bring warmth and beauty where 'er you tread
That thou shalt blossom in Paradise
When men in darkness call thee dead.

TRUTH REQUIRES THE HIGHEST DEVELOPMENT.

Man must build his mind and construct his character upon the exact sciences in the order of beauty and moral harmony. There are two things for live men and women to do; receive from the Divine source and give out to their fellows.

From great hearts secret magnetisms flow incessantly. In all great and good performances there must be a personal magnetism; the *feelings must be enlisted* as well as the *judgment convinced*. We cannot walk among men, formal, icy and hard, without any impression of their life, without any sense of their need, without any pity for their infirmities and at the same time be just to them. True justice in this world is that which is conceived by the spirit of an earnest, toiling humanity.

Mercy is the essence of all love. Sympathy and love of man for man is becoming a mighty force in the world. The heart must leap kindly back to kindness. Pity is more melting than indignation. A look from a soul full of pity and wounded compassion is mightier than a thunder-bolt. This is the diction: Conciliate and reconcile.

MAN'S NEED IS USEFUL KNOWLEDGE.

It is natural for man to desire to expel ignorance from his mind. The desire to know is the first implanted ambition of the intellectual faculties. Useful knowledge is the next demand; then knowledge that is consistent as well as useful; then beautiful knowledge as well as consistent; then spiritual knowledge as well as beautiful; then knowledge celestial as well as spiritual—these are the gradually awakening prayers and indefinable longings of the perpetually-borning human spirit. The soul throws a power from the center of its being saying to ignorance: Get thee behind me! and

then, turning to heaven, it says: Give me understanding, I entreat thee; and give me also wisdom; and O, give me power and true knowledge also, by which that power can be made executive and practical!

Passion and prejudice should not predominate over reason and conscience. Public opinion is often a tyrant, crushing individuality of judgment; a censorship, unfriendly to free exertion and enterprise. The tone of society should be elevated; and opinions become more individual. We should cherish a faith which will tolerate and give a hearing to every new form of truth, based on liberty and justice. Not charity but justice is the demand of the hour. The hope that brightens the future of this country and the world is that we may lay new emphasis upon the principle of justice between man and man. This principle of justice lives within the soul and must be legitimately expressed. Upon this depend the reform movements of the future. This will cleanse commerce of its *atheism*, and politics of its corruption. It will sweep away the shows and shams that infest society. It will break down one class over another; give woman her rights and settle the long conflict between capital and labor. The world must be made to *see* and *feel* that nothing is safe, nothing can stand, nothing can prosper, that is not based upon justice. An injustice done to one man, anywhere, by anybody, is an injustice to the whole brotherhood everywhere distributed.

TRUTH'S CLEAR-EYED GENIUS ASCENDS.

There is nothing external or arbitrary in truth. The truth-seer ascends, unfettered by selfishness or prejudice, the loftiest heights by steps at once modest, deliberate, foreshadowing the life to come by the life that now is. Man was made for truth and virtue, as truly as the ear was made to hear

sounds and the eye for light. Search, explore and discover truth, then place your affections upon it because it is an element of Divine wisdom. Place not your affections upon that which judgment disapproves or against which your spiritual sensibilities revolt. Believe not a truth merely because it was believed in former times, but because it is a truth of this time.

The natural is but an analogue of the spiritual. The Christian heaven is the empire of reform, philanthropy and beneficence and sympathy, love and service, of which we have hardly caught a glimpse. What the noblest and best, with Christ at their head, tried to do for the unfortunate ones on earth, the great company of the redeemed are doing for the same, in the celestial sphere.

That boundless region how divine,
That hath no room for sin !

OUR FUTURE WILL BE SHAPED BY THE PRESENT.

Trials and misery are the effects of transgression. If we are miserable in this life, and wretched, it is by constant and individual *effort* that our lives will be changed. The body exerts an imperious mastery over the will and the affections. In consequence of this imperious dictation, growing out of the physiological and phrenological organization, the mind finds itself electing motives in the place of ideals, and fostering wrong habits instead of right ones. No mind can develop anything good and beautiful unless he first *feels* in his deep soul a *love* for whatsoever is good and beautiful.

A healthy human action should spring radiantly from some single heart motive. Selfishness is the bitter lesson of existing forms of society ; but nature is democratic, and maketh haste to break down the barriers. All real goodness is rooted in active qualities, and has a fiber of self-denial and determination.

Every human heart should entertain, in addition to its own affairs, the great concerns of humanity at large. Life is hardly respectable if it has no generous guaranteeing task, no duties or affections, to constitute a necessity of existing. The man of books, of leisure, of culture and thought, is not exempt from the *must* and *shall* of need and toil. The digger, the man of poetry, the outcast, all alike are freighted with responsibilities. God has made the wise man a distributor, and the duty is upon him. It is not of merit. The greatest in the inner life can only say, It comes to me. Inspiration, truth, goodness, beauty, must flow as water through humanity to a level. Whoever gets rapture from a new hope, or strength from a new thought, must put it into another's mind. Let each be himself; but if he would help himself he must use his neighbor well, for we can at best only help ourselves by proxy.

One emancipated soul is a redeemer to the world. Friends of progress should help man to a better understanding of the means of true spiritual growth. We should have a religion of progress which not only admits the possibility of a nobler interpretation of truth than it now possesses, but which *modifies* its belief according to the *new light* it receives. We should have a faith adapted to the *deepest needs* of man, and be able to furnish an intelligent reason for the difficulties and troubles which press heavily upon him; a faith admirably suited to varying circumstances, as well as an anodyne for human sorrows. All are responsible for the acts of each, and each for all.

HOW TO BRING OUT THE HUMAN ELEMENT.

Every one is entitled to be valued by their best moments. We must take the bright side of any individual, and turn it toward the world in the best and most practicable way that

can be devised. We should elevate the man of sorrows and mistakes, by kind intentions and commiseration. We must endeavor to modify inherited character. Wrong doing is many times the effect of error in judgment, rather than defective conscience. Let us therefore condone, but seldom condemn.

The works and practice of righteousness are not easy ; but hope for every one is based upon this fact, that all imperfections of character are ultimately to be mastered and eradicated ; so that not a vestige of them shall remain to interfere with the future happiness of the immortal spirit. The perfect God wills the perfection and happiness of each and all His children, and, without the least infringement of the freedom of any, or the change of any law, will bring all at last to choose the good and true.

By virtue of law's discipline, man's destination is illimitable growth. Morality is a consequence of the unchanging divinity of the spirit, and is as undying as the immutable laws. The mind is endowed with all the attributes we call divine, and is destined to accomplish its heavenly mission in love, wisdom and eternal progression. Perpetual change is perpetual motion. This ceaseless motion produces refinement ; this refinement produces advancement, and all true advancement is evolution of progress. Evolution can end only in the establishment of the greatest perfection and most complete happiness. .

VIRTUE IS THE SUBORDINATION OF PASSION TO THE INTELLECT.

The misguided and unregulated stand in danger of premature dissolution. Impulse should be submitted to judgment, reflection should be strong enough to subordinate all inordinate desires and inclinations.

He who can suppress a moment's anger, will prevent a lasting sorrow. Putting one's self out of tune is not the way to procure happiness. A miserable life can never be called a well-used life, for misery means waste, dissatisfaction, discord. We should be luxurious within and without; and so live that people can say pleasant things of us—at least to live a harmless life—a well-balanced, effective youth and manhood.

Every theory of life should become a beautiful reality. We should endeavor to enjoy all the good that our life contains. Length of days is still a criteria of a good life, and to obtain this boon we must substitute economy of force for waste, by encouraging the powers that build up the entire system.

Reason re-enforces, passion squanders, vice destroys, ignorance retards. To preserve one's mental constitution and nourish one's nature, is the way to heaven. Individualized existence and intrinsic merit have steadily appreciated in value, until the long-looked-for right has come uppermost. Present merit is now the criterion, not the reputation and success of long-departed progenitors. What does he know, what has he done, and can he apply knowledge? The self-made man who has worked his way through the greatest obstacles, is usually possessed of a sound article of conscience, *self-made*, like the rest of his character. These are the minds who promote the world's progress into truth and right. They institute new morals, generate new maxims, and fill the air with new revelations of truth and principles of action, increasing moral power and responsibility. This is an era of reason and liberty, opposed to superstition, but hospitable, to what is deemed the universally natural, which is found to contain everything that is *good* and *true* in every system of effectiveness and practicableness.

We must sweeten and purify life at its fountain-springs, by habitually letting the spiritual in us dominate the natural, and by permitting the highest in us to govern the lowest; natural religion is intrinsically adapted to all phases and necessities of universal humanity. And it is the *only* system that is capable of being universally adapted, and of becoming inseparably identified with the eternal institutions and needs of restless and progressive human nature. All classes and all temperaments, whether intelligent and buoyant or ignorant and down-trodden, demand of true religion that it shall bring them true consolation, true courage and undying hope.

THE WORLD WANTS THE BALANCED MIND.

What the world most wants is well-balanced, healthy minds, that can see truth on all sides, with intelligent discrimination. Intellectual and moral welfare requires the most open-housed hospitality. Politically and theologically the mind is in bondage; but constitutionally and spiritually free. The thinking powers demonstrate the central fact that the spirit is constructed on a plan of pure reason and harmony. Uniform reasonableness—the verdict of a class of well-balanced, intellectual, thinking powers—is what we term common sense. The human mind irresistibly seeks for uses, ends, results; and the intellectual and imaginative powers naturally trace out ultimates. If the reasoning powers are well-balanced, vigorous and pure, the rule is, that the understanding by moving steadily along the line of logic, will arrive at the most reasonable solution of whatever problem is presented.

The power to conceive or feel a principle of truth is identical with the power to put it into practice. The truly cultivated mind is one that entertains the greatest number of thoughts and variety of ideas, on all subjects of considera-

tion. The mind that would be monarchical should have whole provinces of thought for its dependencies ; and, though under practical responsibilities, will yet be *alive* to the intellectual activities of the age, and mark with critical eye the tone of sentiment and popular opinion. It should be the ambition of every one to do perfect *justice* to every phase of truth ; to weigh every idea in the balance of an evenly poised understanding ; above all, to concede the intellectual integrity and soundness of those who differ in their opinions ; to cultivate greater fraternity and unity of spirit. Every one should be both radical and conservative, taking in both robes of thought, sympathizing with both modes of action, harmonizing both tendencies in the rounded character.

THERE IS A SUBTLE SYMPATHY PERVADING THE AIR.

Ideas are contagious, and simultaneously take possession of different minds. All thoughts may be termed irresistible impressions.

Spiritual things are spiritually discerned. Spirit approaches spirit by sympathy of a spiritual condition. The philosophy of sympathetic influence, when understood is everywhere applicable. Divine influence flows in appointed channels and works by laws. The mind that diligently seeks out the avenues to truth will surely receive the inflow of her rich treasures.

When free from folly, we to wisdom rise.

Nature demands obedience. Upon her laws depend our happiness or misery. To be in harmony with nature and God is no spasmodic act of the will, it requires the work of the brain and the strained energy of the heart.

A heart that can love truth as fast as reason discerns it, and a conscience that will firmly and steadily steer life's

bark in harmony with such convictions *are vast riches to their possessor.*

Hope and faith give light and peace to minds of fine sentiments and intuitive sensibilities. When they look upon a beautiful scene in nature, they experience an emotion, and praise to God goes up from the soul.

O nature ! how in every charm supreme !
To the enraptured heart and ear and eye,
Thou teachest beauty, virtue, and love, and melody.

The grand, joy-inspiring ecstasy that fills the willing soul, deep, calm, permeating, issues from the fruition of the whole nature, intellectual and emotional. To be religious is to be just, open-doored, open-windowed, nearer to nature—nearer to God. To be scientific, is to be free, as knowledge makes free.

EDUCATION THE UNFOLDING OF MAN'S COMPLEX NATURE.

Education brings out that which is hidden, straightens the crooked, embellishes the unsightly, and equalizes the vigor and action of all the faculties. As smoke-consuming lifts the demoralizing pressure of dirtiness, so culture removes the repulsive pressure of degradation. Education is food for the mind, as bread is for the body. As the province of the mind is thought, which is the sum of all uses and the apparent purpose of life, it has the right to the means of its cultivation. The possession of an educatable mind proves its right to education. Society acknowledges the right, because it understands the advantages conferred are reciprocal.

Religion says the kingdom of God is within you ; and culture, in like manner, places human perfection in an internal condition—in growth and predominance of our humanity proper, as distinguished from our animality ; in the ever-

increasing efficaciousness ; and in the general, harmonious expansion of those gifts of thought and feeling which make the peculiar dignity, wealth and happiness of human nature. Our influence will be extended to the full measure of our interior development, and no farther. An individual may be learned and not good, because reason has only been cultivated in the relations of *physical life*. Education may stop with the physical perceptions, and then the individual will have no proper conception of morality. It is equally true that *a man cannot be positively good without intellectual knowledge ; a passive goodness* may exist with the most complete ignorance. *An uneducated person is not reliable.* He is swayed by inferior influences. We should aim at a proportionate development of character ; at the exhumation of the inmost.

Integrity, self-reliance, and a proper application of knowledge can alone insure success. Education is to accustom man to trust himself, to discriminate between higher and lower thoughts, to exert the dim faculties until they are robust. It is the training of the sensibilities which are the springs of action, and the forming and fixing of character. As the intellectual capacity is strengthened, the moral capability is fortified. Not only the gifts of the schools, but the discipline and training attendant upon the curriculum of study, prepare the mind and develop talent. Man's inner spirit, consciousness, is unconfined, because he is constructed for unlimited development. Education is the symmetrical, unfolding and ripened fullness of *all* the powers and inherent capabilities God has given. It is simply the awakening and quickening of the latent mental germ of thought. While it increases the capacity and incentive to mental exertion, it augments yet more the inherent power to attract congenial substance. Henceforth the individual not only is, but begins

to be, to do and to live. To improve our mentality here is to put us on a higher plane hereafter.

HUMAN NATURE IS PRONE TO LEAN UPON AUTHORITY.

We, for whom steam and electricity have done almost everything except to give us better brains and hearts, who have ever new inventions to excite our wonder, and who want new things faster than children want new toys to break, cannot take an interest in books which give us the mental pabulum to form judgment and elevate character; but want the books that help us to get rid of solitude without the pain of attention. We may read much and know little; we may be curious about anything that chances, and indifferent to everything that profits; one may be a devourer of books, and yet be incapable of reading the wisest and most beautiful. To read such books comes only by habit. We should maintain an evenness of mind in our judgment of books.

Books should be entitled to the same respect as all other thoughtful or ornamental products of human industry. But books which have only their merit and authority to introduce them, make their way slowly. Good books have a daily and perpetual value, such as the devout Christian finds in his morning and evening psalm. The music of them sinks into the soul by continual renewal. We need to live with them until their ideal world habitually surrounds us in the midst of the real world; until their great thoughts stir us daily anew, and their generous passions warm us hour by hour, just as we need each day to have our eyes filled with the light of heaven, and our blood warmed by the glow of the sun. *The great, the good, the wise of all ages, become our personal friends and counselors, helping us with their wisdom, cheering us with their wit, and lifting us above our earthly cares and sorrows.*

The two principles of discrimination and temperance should be observed in feeding the mind as well as the body. In the sacred vision of Ezekiel, we find the prophet given a book, written within and without, *to eat*. This seems to suggest that our characters take on the properties of that which feeds them. We ought, therefore, to proportion our reading as carefully as we do our diet. Solid reading is the most important; light reading only makes up the condiments of our intellectual repast. Men who are most observant as to the friends they make, or the conversation they join in, are careless as to the books to whom they entrust themselves, and the printed language with which they saturate their minds.

As a man aimlessly wandering about in a great city is of all men most lonely, so he who takes up only the books that he happens to find before him, will sometimes read what is not worth knowing. The enormous multiplicity of modern books is not considered favorable to the knowing of the best. We need to be reminded every day how many are the books of inimitable glory which, with all our eagerness after reading, we have never taken in our hands. In the wilderness of books, most men, certainly all busy men, *must* strictly choose. But even those who are resolved to read the best books, are embarrassed by a field of choice practically boundless. The longest life, the greatest industry, the most powerful memory, would not suffice to make us profit from a hundredth part of the world of books spread out before us. We are admonished to take the books that seek to rouse the imagination, to stir up feeling, to touch the heart; the books of art, of fancy, of ideals, such as reflect the delight and aroma of life. The knowledge, the stored thoughts and observations of mankind is now grown to proportions so utterly incalculable and prodigious, that, even the

learned, whose lives are given to study, can but pick up the crumbs that fall from the table of truth.

The art of right reading is as long and difficult a task to learn as the art of right living. The true art is to read books which stimulate thought and enlist the feelings.

We should see to it that our selection of books is making us think hard, observe sharply, soar high aloft, laugh heartily, love warmly, is thawing the ice out of us, routing the darkness, scourging the laziness, polishing the roughness and harmonizing the discords—filling the intellect and refreshing the affections with their required pabulum. We need less superficial writing; more profound, but none the less novel and romantic.

A book that makes us feel brave and strong for our work is good. If any writer makes us feel, not that we would like to do better, but that we *will* do better, we may trust such an author. That book which stimulates the mind and strengthens the will to rise superior to all opposing circumstances, and consecrate life to noble purposes, is the best book.

Every good word and every good work has eventuated in corresponding effects within and upon mankind. How cheering and encouraging it is to the seeking, yearning, investigating mind, when it discovers its sacred intuitions and honest convictions beautifully and concisely expressed in any book. With the free, heaven-bound soul the truth is precious wherever found. Reading, if it answers the true end, nourishes and refines the mind. It also furnishes a rich store of available thought. It liberalizes opinion. It corrects bad taste, quickens the perceptions and deepens the reflectives. Taste the Pierian Spring; drink the sweet draught—the pure water of truth, and liberality of thought will follow.

SYMPATHY WITH UNIVERSAL ENDS IS AN INFINITE FORCE.

The philosophy of sympathy is the tracing-out of universal relationships to their sources. Ideas are the self-thinking, inter-intelligent, purely spiritual attributes and properties of the Divine positive mind. Facts are things ; truths are principles ; a mind richly endowed will enter into *sympathy* with universal truths. Some people seem to arrive at results rather by sympathy and absorption than by hard intellectual processes ; by the *affluence of power*, rather than the direct application of it. The spiritually minded or internal man investigates and acquires a conception of God through the instrumentality of causes and principles ; he never discusses a subject so self-evident. God lives in his soul, inspires him with blissful thoughts and contemplations. To this structure of mind, a conception of the Infinite is easily formed. The understanding ever leads astray when it denies and refuses imagination. We might by analogy *train* the intellect to a proper understanding of things invisible. What no human mind can actually perceive or be conscious of, it imagines under the relations of time and space, and by intuition believes to be true. This clear-sighted and divine power of intuition is the soul's telegraph and works best through a well-constituted mind. Human souls will accumulate spiritual substance, obtain the real elements of mental nutrition, in strict harmony with their individual aspiration and instinctive aptitude.

Want of sympathy and tender-heartedness, condemns us to a corresponding stupidity. In all phases of thought, self-love is an enemy to philosophical progress. Unless we become as little children, we shall not enter the kingdom of heaven ; such is true of religion, and true of philosophy. Love, truth, hope are positive. Selfishness and fear are

negative. Faith says yes ; doubt says no. Science is promoted by affirmation and sympathetic hopefulness—faith goes before discovery. The philosophy of sympathetic influence when understood is everywhere applicable.

MAN IS IDLE UNTIL THE WORLD INTERROGATES HIS NATURE.

Man is ever the indefinite ; he must be questioned. By putting the right question at the right time and in the right manner, a human mind may be measurably revealed to itself. In this art lie all the methods of education. The stalwart oak has not declared itself to the world, because the world has not known *how* to question it. This system is necessarily based in nature. True education visits a man somewhat as the true horticulturist goes to plants, the pomologist to trees, the agriculturist to the field, the astronomer to the heavens, the musician to harmony, and, as all *true* minds labor in the departments of science and art. Such influences are exerted not to embarrass and imprison, but to open, to extract, to call out, to unfold and perfect from properties and essences that exist within. Pythagoras listened as he passed the iron-workers, and heard different musical sounds from the blows of different-sized hammers upon the anvil. By these sounds he was educated. The law of questions and answers regulates the world, and

This is true, that you can never
 Seek to know and fail in finding ;
 Seek an end, and it will ever
 Grow more near and be less blinding.

THE ONLY EVIL IS WANT OF DEVELOPMENT.

Ignorance is the only misfortune and mystery ; for that which is perfectly known is neither hurtful nor mysterious. Human ignorance is demoniac darkness, and the cause of

every evil that disturbs the soul of man. Sin, which is nothingness and shadow, will flee away from the soul that receives freely into her dark mansion the sunshine of the spirit.

All movements must produce natural results; obstructions, impure results. There is no absolute principle of evil, *only misapplication* of good laws and naturally good substances to the affairs and functions of life. We should reject the term evil, and substitute misdirection in its stead. There can be no confusion in the operation of the laws. They operate, to a *certain extent*, independent of each other, and always with the most positive and perfect justice. The moral man suffers from physical transgressions, and the physical man suffers from moral transgressions. There is no infallible remedy, no specific, for human transgression. All error and unhappiness are demonstrative evidence that a misdirection or misapplication of good persons or principles exist somewhere in the world.

Calamity and unhappiness are men's own seeking. Sin is a name for excess; a mark missed by man in his development; a chasm into which, when with ignorance or passion blind, he stumbles for a season. He gets pervaded, perhaps saturated, with pollutions; and so exceedingly soiled at last that he dreads to find himself in daylight, shrinking from the sun and the gaze of honest eyes, because of his debasement. We should search into the *causes* of evil and try to remove them. The happiness of one cannot exist with the misery of another. There is no greater profanation than the belief in essential sin.

The philosophy of evil is the substitution of one law for another. All evil is ultimately overruled for good. So true is the universe that all souls will find the right path at last, since to meliorate is the law of nature.

We believe in God, the universal law, the all-pervading Spirit, omnipotent, omnipresent, immutable, infinite and eternal, ruling the processes of all existing things with wisdom, regularity, harmony and perfection, and causing all things to exert themselves for good ; that there is no evil in the world save that arising from obstructions to the processes of nature ; that upon these processes a penalty is imposed, but that the processes possessing within themselves a corrective power, the evil is corrected and the result is good. We believe that it is our duty to do all the good we can, and to avoid evil by conforming to the regularities and harmonies of nature ; and this not for the hope of reward or fear of punishment, but *in deep love and reverence* of the Supreme Ruler of all existing things.

The will of God is all in all. He makes,
Destroys, re-makes, for His own pleasure, all.
After inferior nature is subdued,
All evil is confined. The elements
Conglobe themselves, from chaos purified ;
The re-begotten world is born again ;
Moral corruption with the body ceaseth ;
Spirits rise up, and link and rule with heaven ;
The soul-state is searched into ; dormant death,
Evil, and all the dark gods of the heart,
And the idolatrous passions, overcome
And worshipless, are seen ; and then the Word,
Heard and obeyed. Next comes the Truth Divine,
Re-integrate ; then evil's last and worst
Essay is vanquished by Almighty Good.
The universe all expurgate of evil,
And sin for aye abolished. All create,
Redeemed—their God all love, themselves all bliss.

IGNORANCE THE GREATEST FOE OF MAN.

We err through ignorance and misconception of law. We act falsely because our intellects are too weak to comprehend the RIGHT. Ignorance must stand responsible for error. It is only unfortunate combination and *wrong education* of the mental faculties, which produce unhappiness and general discord. We should inquire more diligently after the right way. We are responsible for the kind of conscience we have. Low conduct of human life is always identified with low moral ambition :

Souls in whom no heavenly fire is found.

Sin is the acting from a lower motive in the presence of a higher, when both are equally possible. It is not so much a destroyer as a depraver and depriver. It lowers the style and depreciates the quality of character. Wrong-doing makes its impression upon the nerves and elements and fluids of the body; these deranged affect the mind; the mind disturbed, affects the countenance, the speech, and all the senses. This is the punishment of meanness, that it produces more meanness, and it stamps itself in hieroglyphics upon the human visage.

If the human brain be unbalanced in its forces, or disproportionate in any department of its combinations, it *cannot be consistent*. When reason does not see clearly, then experience of a severe but salutary nature will surely open the blinded eyes. Human trials enter into the divine method of education. When past sorrows have caused us to take some steps in the right way we may not complain.

'Tis sweet to know that he who tries
The silver, takes his seat
Beside the fire which purifies,
Lest too intense a heat—
Raised to consume the base alloy—
The precious metals, too, destroy.

'Tis sweet to think how well he knows
The silver's power to bear
The ordeal through which it goes ;
And that with skill and care,
He'll take it from the fire when fit,
With his own hand to polish it.

'Tis blessedness to know that he
The work he has begun
Will not forsake till he can see
The work well done :
An image by its brightness shown
The perfect likeness of his own !

But oh ! how much of earthly mold—
Dark relics of the mine,
Lost from the ore—must he behold !
How long must he refine,
Ere in the silver he can trace
The first faint semblance of his face ?

Thou Great Refiner ! sit Thou by,
Thy purpose to fulfill—
Moved by that hand, beneath Thine eye,
And melted at Thy will,
O may Thy work forever shine
Reflecting beauty pure as Thine !

RIGHT THINKING AND RIGHT DOING ARE ESSENTIALLY INSEPARABLE.

It is the necessity of our nature to be always striving and aspiring. Inward force and power over ourselves is the beginning and end of virtue. Redemption must consist largely in self-effort, and in the actualization of the ideal.

By ages of culture the top brain has gained the ascendancy over the basilar region, which is selfish and never considers the rights of others. By such ascendancy, man is taught that he is but a link in the endless chain ; that his fellow-men constitute the other links, and that he has no *right* to conduct himself so as to give occasion for complaint

to others. Happiness very slowly comes to one who persists in a state of discord and pandemonium.

Fretfulness is a discord within one's self. Oh, the misery of an inharmoniously unfolded soul, out of tune with self and the world! Self antagonized with self, in the individual and the race alike, brings constantly distress, weariness, misfortune and world-nausea. Incapacity of every kind and degree causes, both directly and indirectly, unhappiness. Lust and anger and avarice creep in the black jungles of man's ignorance.

Feelings are oftener violated than refined. The culpability or blame is equally shared between oppressor and oppressed. If we have suffered wrong and injustice, we are to some extent responsible for it, because we were not *good enough* to prevent it. None are wholly innocent, and if we are not strong enough to save another from doing us harm, then the weakness goes with ourselves.

Mutual perturbation will inevitably generate eccentricities. We must improve those conditions out of which arise human character. We should strive to become acquainted with all the disquietudes of man, and *learn how* to obviate them all. We should *assist them* to unfold the sweeter elements of their nature. The soul needs fine and beautiful influences. Refinement presupposes mental culture and polite surroundings. We must surround the savage with peace, if we would have the virtues of peace.

REASON THE EXPONENT OF NATURE—NATURE THE EXPONENT OF GOD.

A whole mind is in tune with nature; a harmonial mind is in tune with reason; a spiritual mind is in tune with intuition. A true investigation of the laws of nature begets *energy* and *power*, and unfolds Wisdom and Beauty. It

breathes the spirit of goodness and benevolence, universal justice and reciprocation. It generates a dignified forbearance, unfolds a pure, *reverential* regard for all eternal truths, and establishes and constitutes a well-organized mind.

To have knowledge, is to have a *true conception* of the stupendous operations of the immortal principles of nature. The beautiful principles make up our life—seven grand, self-existent, primary principles: Such as love, wisdom, justice, mercy, harmony, congeniality, beauty.

O Life! O Life! is not thy substance Love?
 Wisdom thy Form? Verily these combine
 Likeness and Image of the Great Divine,
 And constitute a Man, formed from above,
 A finite reflex of Infinite Love.

Love and Wisdom, impelled by thee, O Life!
 In Order's Law, seek their affinities
 Of the Good and true by the faculties
 Of Will and Understanding: qualities
 Free, Rational, Potent, and full of life.
 Nor shall thy luster cease at last to shine;
 Nor thy quick flames die in the ashes low;
 Nor spirit fail when blood shall cease to flow;
 Nor faded lie thy Powers of Love Divine:
 For ev'ry struggle in the latest breath
 Is but progressive Life and death of Death.

This ponderous world, with its heavens afar, is not all a delusion, nor is it the result of a fortuitous concourse of atoms. There is not a single molecule in the stupendous combination, but circumfolds design within design, tendency within tendency, end within end; and *all particles are as one*, each stepping over, through and with the other in order to bring out, first, the human physical constitution freighted with its sublime possibilities; second, *internal attractions are paramount to all extrinsic affinities*, the argument or

evidence of personal immortality; third, that man is an organized spirit, and that his immortality consists of an infinite series of social, moral and intellectual progression; fourth, that man, as well as nature, is progressive, ascending from every kind of imperfection and angularities.

Man, the peripatetic magnet, draws all things to himself. Mind or spirit is above all, and absolutely controls all. Minds not acquainted with their own structure easily encounter embarrassments. Experience is the way to obtain knowledge, and experience comes from contact with the world.

The character of everything is best manifested by contrast. Our knowledge is made up of contrasts and differences. We get knowledge by association with our fellows, whose forms can be seen, whose voices can be heard, whose substance can be felt. But wisdom is greater than knowledge: the former discerns interior truths; the latter gathers external facts.

REFORMERS SHOULD STUDY THE TENDENCIES OF NATURE.

Moral science is the crowning arch of *all* knowledge, the latest and the best. Its study involves all others, which enables us to comprehend the foundation upon which we build the spiritual temple. It is due to manhood to remove all impediments that may impede future progress. We ought to be familiar with all varieties of thought, and not confined to any narrow range.

A correct system of morals must be founded, not on a *supposed revelation* or ancient form of faith, but on the constitution of man. It must be the result of careful study of his physical, mental and spiritual nature. Moral philosophy becomes a science, to be advanced by research and observation in the same manner as other sciences, and becomes a progressive philosophy. When we consider man as an

evolutionized being, we eliminate from the controvertible subject, the intricate dogma of his fall. We must know man's position in the universe, and the purpose and functions for which his mental faculties are adapted. We shall thereby learn if they are equal, in an ascending series, the lower subject to the higher.

We should endeavor to obtain a more correct view of Deity. Mankind must make intelligent excursions through the temples of ignorance. Wrong thinking produces numberless mistakes and unwholesome consequences. Should the *true idea* of progressive intelligence and refinement dawn upon the world, and the masses should come to view this matter with *illuminated visions*, and discover that all intelligences had come from the lowest, and were on their progressive journey to the highest conditions, they would be lifted from groveling and debasing objects. It would do away with those cringing, ascetic, servile and abject teachings of the past. Some people are half-buried in mediævalism. They cannot accept facts and generalizations. They think God's truths can only be learned in the remote past, and so seek for wisdom through ancient views and *old* opinions. Those who enjoy supposed celestial privileges, believe that it is because of partiality to them in the Divine favor that they are thus enlightened and blessed. But those who have an exalted conception of the Divine character and government, repose confidence in that which is beyond the influence of contingencies or circumstances, and which even the constitution of nature cannot oppose or reject. And they believe that all laws emanating from the Divine Creator are such as know no bounds and manifest no exclusiveness in their application, but breathe a universal security and benevolence.

The torch of wisdom is too bright, and the benevolence of the human heart is too expansive for *contracted systems*

of any kind. There are persons who have an affection for early impressions more than they have for progressive discoveries in the unexplored labyrinths of wisdom and righteousness. But men should love only that which they are compelled to love from the force of truth, and repulse that which is repulsive and uncongenial to their nature and mental susceptibilities. No religion can possibly benefit man, unless it bears the rigid analysis of reason, and the test of scientific principles. That mind which is most expanded and spiritualized sees God in all his works.

What is true in rocks is equally true in religion. The all-pervading element of truth manifested through nature, is the controlling and progressive power, and passes through all forms of thought and systems of belief until it ultimates a unitary form. Civilization was preceded by savagism and barbarism ; superstition existed before religion ; mythology preceded theology ; imagination preceded science and philosophy ; astrology preceded astronomy ; alchemy preceded chemistry and chemical analysis ; and physical *science* lies at the very foundation of theology and religion.

Truth must always be crucified before it is accepted. Opinion becomes law ; opinion teaches the superiority of past traditions to present truths ; it arrogates infallibility, and would have geology retain her secrets and astronomy withhold her starlight, rather than see discredit thrown upon modern creeds which rest upon ancient chronicles.

The man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.

For him the hemlock shall distill,
For him the ax be bared ;
For him the gibbet shall be built,
For him the stake prepared.

Him shall the scorn and wrath of men
 Pursue with deadly aim;
 And malice, envy, spite and lies,
 Shall desecrate his name.

But truth shall conquer at the last,
 For round and round we run;
 And ever the right comes uppermost,
 And ever is justice done.

THE ANALOGIES OF NATURE ARE COMPLETE IN THEIR INDICATIONS. .

Phenomena are the expressions of principles. God is throughout all the works of the world. We must help ourselves to a conception of the invisible by means of proper images derived from the visible. Nature and reason dethrone superstition and explain away many of the most astounding miracles recorded in sacred history as being nothing more than new manifestations of immutable laws not previously understood. The natural and supernatural in religion are antithetic modes of contemplating the same essential facts.

Faith, the sheet-anchor of religion, may be more firmly grounded *on knowledge*, than *on ignorance*, as the faith of a man is superior to that of a child. Before knowledge is gained, skepticism rules; terrible rule! The circle is completed by a return of faith, this time based on knowledge of the laws of the world. They never change, and are without shadow of turning. The world will no longer feed upon imagination, but upon law and cause and effect. Christianity is no longer veiled in allegorical mystery and illustrated by symbolical language. We have arrived at a critical literature. We are passing out of the types and shadows into the presence of a real verity; the typical is giving place to the absolute.

Nature's great temple stands open forever,
All star-domed and radiant from portal to shrine—
With anthems eternal from God's chorus-singers,
And sermons proclaiming their author Divine.
Listen, O mortals! the Teacher is teaching!
From ocean to ocean, from mountain to glen;
Preaching—yes, preaching!—Jehovah is preaching
His Gospel of Love to the children of men!
The trees bow them low in the hallowed old forest,
As souls may be swayed by the pathos of prayer:
O Nature! thy chantings are sacredly holy,
And freely bestowed as the ambient air.
The shadows of nightfall, and splendors of morning,
With all their effect on the God-written scroll,
And all the wide world with its wondrous adorning,
Are speaking as God speaks, direct to the Soul!
The murmur of brooklet adown through the meadow—
The voice of the insect, the bird, and the bee—
Harmoniously sweet as the Gospel of Jesus
That fell on His hearers around Gallilee.
And though the dread tempest, with all its loud thunder,
May hold its great revel in Nature's domain,
Yet God governs all with a purpose in wisdom,
And suffers no shadows to darken in vain.
How often the breath of the sweet, gentle zephyr
Comes with its whisper, so pensive and dear,
Like blessings of Angels that hover about us,
With their benedictions to fall on the ear.
O Nature! thy Gospel is sacredly charming—
And well for Earth's children that bow at its shrine;
For they shall all find they have heavenly manna,
Who eat of its bread and partake of its wine.
And then, when God's pilot comes over the river
To guide them across to that radiant shore,
Their loved one's shall meet them and Angels shall greet them,
And joys shall attend them yet more and still more.
For there is that mating—that blessed soul-blending!
That bond that is welded to never untie!
That journey of life that shall never have ending,
And never the sadness of saying "Good-bye!"

RESULTS CANNOT BE WRONG WHEN RIGHT IS PURSUED.

Will mankind never learn that policy is not principle? That mere expediencies are essentially immortal and unprincipled? Double-dealing never comes from a sound heart. Each person should become autocratic; then each will become a power in exercising the principle of justice.

Man's nobility depends upon his integrity. There must exist a moral strength, a power superior to the intellectual faculties—a spiritual ascendancy.

Thought must be vitalized by true feeling. Wisdom is man's true Savior. Wisdom represents both hemispheres of thought—it feels as well as sees—it is knowledge promoted. Political chieftains see only surface facts, not principles, which control the universe of nature and man. All political morality must be founded on private rectitude.

It is grievous—to the soul
To see how man submits to man's control;
How overpowered and shackled, minds are led
In vulgar tracks, and to submission bred.

We want minds who behold something beyond public honors and public titles; minds who can see the divinity in science, justice and use. Through the principle of *USE*, it is coming to be seen that physical improvement, that organizational reform, lies at the very foundation of all spiritual progression.

The laws written upon man's nature are more *utilitarian* than the commandments. The gospel of use will eventually come to every man, telling him that he has been weighed in the balance, and that whatever conflicts with this law of justice, will never pay. The mechanical principles constitute the united forces of nature, and a correct knowledge of them leads to corresponding truths. In morals as in mechanics, action and re-action are equal.

The laws of the world play through trade. Everything should be judged by the standard of profit and loss. There are things which do, and things which do not pay. The practical age will bring a new conception of *Deity* and a new conception of *man*.

Everything must be brought to the test of economy and use. Errors are to be exposed, fallacies exploded, current follies rebuked and modern theories weighed in the balance of just reason.

TO LIVE ACCORDING TO LAW IS TRUE RIGHTEOUSNESS.

Morals are destined to exalt human nature. Men will love the right, when they perceive how it corresponds to their best interests.

Religion is the *effort* of man to perfect himself. It is simply a recurrence to the mind of the facts of the universe. Science benefits religion by a more *practical* treatment of these facts.

Religion is the slow, laborious, self-conducted education of the whole man. It is the happiness arising from individual harmony and the consciousness of having done some good and no harm to any one. Religion is spiritual ; things are temporal ; because they at no time *fully* and completely satisfy the progressive demands of their intelligent dynamics. All the essential and legitimate desires of the human soul are to be fulfilled.

Our knowledge is not adequately commensurate with the nature of things. We should cultivate the spiritual element in our nature, that our intellects may perceive things more clearly. *Nothing is more important than a complete exercise of our spiritual faculties.* Religion corrects the heart, controls the passions, clears the intellect, improves and perfects the taste.

The moral law fixes the sentiment of justice in the soul ; the inherent consciousness of right and wrong, the feeling of having duties to perform and moral obligations to observe. It is paramount in importance to every other law, and is active only in the human mind.

Moral principles are fixed and established in nature. And inasmuch as man is constructed upon physical, organic and moral principles, which are fixed and invariable, it follows that his *happiness* depends upon his *obedience* to these laws ; that to disobey and disregard their positive requirements is to be deformed and miserable.

Violations are always attended by corresponding consequences. This is evident in every department of nature, whether organic or inorganic, animate or inanimate ; and herein is the origin and cause of all imperfection. The natural and the moral are conjoined principles in nature ; and obedience invariably brings with it its own reward, disobedience, its appropriate punishment. Hence, it is within man's power to be happy or miserable, according to his organization. Deity never sends from heaven any rewards or punishments, because His laws are sufficiently perfect to punctually administer happiness or misery to the obedient or disobedient ; and always in strict harmony with the extent of the fidelity to, or with the magnitude of the transgressions of, the universal and inexorable principles established in nature. The inseparable relation between man and nature and the principles of God is established by the law of association. This law establishes diverse and multipotent characteristics in the race ; it is upon this indestructible basis that rests the law of reciprocal justice, morality and happiness.

ESSENTIAL FAITH THE ONLY LOGICAL FAITH.

There is a power of principles operating upon character independently of doctrinal organization and supernaturalism.

Christianity had its genesis in prior development of prior religions. Christian creeds are but the tide-marks of the religious history of the Christian world. They represent only the current religious thinking of the period in which they are set up, which another succeeding age may sweep away.

Time inexorably devours the offspring of convention. Eternal fixedness can be predicated only of principles. What is done is done, because, the fullness of time had come for its accomplishment. All crudities will pass away, when something better is ready to take their place. Customs and dogmas arrest the tides of reformatory progress, and impede the current of free thought.

Mental slavery lies at the foundation of political, conventional and theological slavery. We should strive to bring every alleged truth to the standard of reason in its highest and purest manifestations.

Let us bow to the all-civilizing power of thought. The royal road to knowledge, although paved beautifully with the finest classification of facts and things, and ornamented on either side with the fruit-bearing trees of inner life, yet it leads up the eternal hill, and cannot be successfully traveled by those who refuse to obey the law of progress. New occasions teach new duties.

They must upward still and onward, who
Would keep abreast of truth.
Lo, before us gleam her camp-fires !
We ourselves must Pilgrims be ;
Launch our Mayflower and steer boldly
Through the desperate winter sea ;
Nor attempt the future's portal
With the past's blood-rusted key.

Progressive law makes belief provisional and tentative. The faiths and dogmas of the past are subject to a kind of

intellectual chemistry or chemical analysis. We are crushing and pulverizing creeds in God's mill of progressive truth. These powerful, scientific and progressive truths are now pressing down fatally and irresistibly upon the errors of the past. Immortality will brighten with the effulgence of a new certainty when science and faith are one, and man *knows* as well as believes.

Christianity is not a mere speculation about God or a dream about futurity. It is a positive, moral force, put into the world for its reconstruction; and its work to-day is of a twofold nature; critical, or to remove errors, and sympathetic, or to promote unity of fellowship in the life that is deeper than creeds.

The religious sentiment is the source of all exalted and practical feeling. It is highly essential to our happiness and development that we allow ourselves to grow into the religion of universal sympathy and consociality.

We should not antagonize, even in thought. Christianity should become more Christian, and shake hands over the line that divides them.

Each denomination emphasizes some one truth above all others. We cannot part with a single central principle held sacred by each sect, for it liveth in the life of the mind. We would join all the sects, both pagan and Christian, and thus destroy their differences, and so emphasize the truth embodied in each impersonal idea. So should and will the spirit one day overcome the mere constitutional persuasion, and be at liberty to feel the original essence of unlimited belief in the sway of immutable principles.

MORAL TEACHING SHOULD ILLUSTRATE THE LAWS OF LIFE.

Could we *see* the truth revealed;

We would choose it as the best.

Belief must culminate in knowledge. The best antidote for error is the presentation of truth. By the aid of logic,

we determine truth and detect error. The tests of truth are: Intuition, instinct, experiment and syllogism. Intuition is pure reason, which does not *always* need for its growth the gymnastic exercise of the outward perceptive faculties. But *acquired information* assists the intuitive and inspired mind to demonstrate truths and laws. This knowledge can only be obtained by contact with the world. All spiritual and moral truth must have a broad substratum of scientific and philosophic knowledge in order to be successfully applied.

In order to awaken a new interest in religion, we must make men *see* that it holds all the harmonies of human nature and life. We must make men *love truth* by causing their interests to correspond to truth. To put religion on the same plane with business, politics and recreation, as one of the facts and interests of life, is the province of the new time. Unless we welcome the great experiences and sympathies of life into our religion, we shall fail in its application. When the prophets and priests get courage to throw themselves, without misgivings, upon the sympathies of the people, and boldly proclaim Christ the lover of all true freedom, the friend of all innocent pleasure, the welcomer of all light, experience and progress, guide and inspirer of labor, and sweetener of rest, the representative of a love in God, tenderer, freer, less technical and more inclusive than the softest human love; when they shall proclaim cant, and hypocrisy, and asceticism, and pretention, and make-belief, and fear of vindictive consequences, and all obnoxious heresies; then will people bring offering with freest hand; then will they sustain a gospel as broad as their broadest land.

ORGANIC LIBERTY DESTINED TO SAVE THE WORLD.

Wisdom signifies an unfolding of the principles of self-government. A wise man grows and becomes; a foolish

man rots or dries up. Salvation comes to human souls when they *outgrow* strife, selfishness and passion; when they attain a holy virtue, morality and refinement. Every person, in his best moments, has an ideal to which he aspires. The world wants nothing so much as this aspiration actualized into organic form.

We all need to be continually reminded that Christian goodness is the loveliest, the greatest, the divinest thing in the universe, without which riches are rubbish, pleasure is poison and ambition madness. We need to be reminded that it is a true state of the soul that makes heaven; that a fine theory is as the cobweb to the sunshine in comparison with the *prevailing temper* of the mind. We need *continually* to hold our thoughts and motives up in the searching light of eternal scrutiny.

There is nothing that can condemn evil but goodness. True justice only comes from deep sympathy and considerate tenderness. Humanity is taught to govern itself by virtue rather than force. The experience of the world is that no being can be benefited or reformed through the exercise of fear or force. Fear is the parent of hatred, war, murder, envy, malice—all flow from a low state of the mind.

Ignorance, superstition and suffering are essentially inseparable. They who would improve the circumstances and moral tone of their fellow men, must first improve the institutions and theories by which society is governed. And as it is a most indubitable fact that the mind is influenced by modes of government, we should introduce into the political relations of men and nations that Divine principle of fraternity which descends from heaven to earth to destroy all forms of slavery. Freedom is the universal element in which minds act and thought is born. It is a vital condition and essential to manhood and progress. A better conception of

Father-God will bring a higher system of government. When a race is far advanced in social culture, its government is no longer Jewish, neither is it monarchical, hierarchical or autocratical; but it unfolds the sublimer and more holy elements of man's nature, and the government is or will be **REPUBLICAN**, manifesting distributive justice, goodness, truth, accord, peace, unity.

Individualism cannot exist independently of all association. There is a degree of institutionism which is natural to man in all stages of growth, and absolutely necessary to that growth. Humanitarian institutions should resemble solar bodies—each revolving in its own orbit.

Benevolent, Attractive, Industrial and Educational Associations, are, on this principle, desirable as a transitional means of individual development. But man was not made to *crystallize* into forms.

The veriest coward upon earth
Is he who fears the world's opinion—
Who acts with reference to its will;
His conscience swayed by its dominion.
Mind is not of any weight,
That must with other minds be measured;
Self must direct and self control,
And the account in heaven be treasured.
Fear never sways a manly soul—
For honest hearts 'twas ne'er intended:
They, only they, have cause to fear,
Whose *motives* have their God offended.
What will my neighbor say if I
Should this attempt, or that, or other?
A neighbor is most sure a foe,
If he prove not a helping brother.
That man is brave who braves the world,
When o'er life's sea his bark he steereth;
Who keeps that guiding star in view—
A conscience clear, which never veereth.

MANKIND ARE LEARNING OF MAN.

In the incipient stages of truth, man is arrogant and selfish. Minds are imprisoned by whatever is false, evil, erroneous, authoritative and respectable. Women not only need emancipation, but men also, for they are in prison to custom. Men imprison women, and women on women turn the keys of custom, and prison is built upon prison. Modern light comes as a savior to the dungeon door, to all imprisoned in ignorance. It comes also to teach the lesson of charity for all who entertain conflicting opinions. Except the *idea* of progress, and charity will spring up. Drops contain the properties and principles of their fountain. Every man on earth is our compeer. The recognition of this fraternal truth not only gives dignity to character, but lays aside passion and prejudice and all delusive mental obliquities.

Doubt, which means uncertainty, is the mind's prime incentive to activity. Exemption from doubt would prostrate enterprise and destroy the mainspring of imagination, whose first-born is curiosity, whose hand-maidens are investigation, experiment and achievement, resulting in universal progress. The Gospel of to-day is not *essentially* different from the *spiritual* past, which commenced in Egyptian darkness. *Protestants should not ignore the past, because, they are on a higher and more boundless scale.* The good of the olden time is living still. The impress of central ideas is seen in the books and sects of all nations. The creeds of men have been convenient walls upon which they climb, but when at last the tree is full formed and the trunk is strong and the limbs stretch themselves out gradually, then the wall must be removed or the tree will be cramped and dwarfed, and upon one side only will yield fruit and life. There is a time when the inmost spirit must learn to know

that leaning steadfastly upon the life above is a greater safety than leaning on the earth beneath.

Rational religion is not only practical, but it is also just to the requirements of the past, and the present, and, with respect to the future, an unparalleled success. The only absolute authority is nature, of which reason is the only infallible interpreter, of which intuition is the only inextinguishable illuminator, being the true inward light which lighteth every one.

It is uncharitable to generate prejudices between persons in the sphere of usefulness; it is quite opportune that all partition walls and class prejudices be removed. All should stand shoulder to shoulder, heart to heart, faithful and unanimous in the great cause of progressive development. All should come into harmony with the rythmical harmony of the universe.

MAN'S HIGHEST FEELING IS UNIVERSAL LOVE.

Do all for others. Exult in their glory and weep for their woe. Man is greater just in proportion as he looks beyond his own selfish wants, and does his work that the world may be benefited. Those who possess ideas are truly progressive and spiritual, working to feed the hungry mind and elevate the race. A man who lives only for himself loses the power and ability to express true character. They who would live and die happy must not pursue happiness as an end; but they must give more than is given, and love without asking a return. We should endeavor to cultivate the great art of living happily by the great means of making others happy :

The truly generous are the truly wise;
And he who loves not others lives unblest.

Disinterested love is the supreme good of man. Love and duty imply self-abnegation. Our race is one which must

have duties to perform in order to form its feelings, and open the avenues of sympathy. The highest happiness of each is best attained by seeking the welfare of all. Only they who rule or serve in the realm of the spirit, in the province of thought or beneficent action, merit or will receive the homage of the new time. If each could arrive at the conclusion that they are living here to live again, and that their true desires and destinies are to procure happiness, they would prove their superiority, innate magnanimity and goodness of soul, by not resting in discomfort and pain while they may be active in undying pleasure.

True greatness depends upon goodness, and upon successful efforts for the fraternization and elevation of the human race. There is no way of living a true and good life without self-denial and aspiration, self-control, and its natural offspring, self-reliance, without toil and struggle and consecration of spiritual life. We should free ourselves from all rudimental things, of all unkindness and terrestrialism; cultivate a conscience so delicate, and a nature so severe in self-criticism that we may never shrink from the manifestation of motives.

They are spiritually constituted who are mentally inclined to perceive and comprehend elevating principles, and apply them to life and its general aims; who are earnestly engaged in doing what those principles demand, desiring justice and general good to all. Sympathetic souls long for some moments in a weary life,

When they may know and feel that they have been
Themselves the authors and the givers-out
Of some small blessing; have been kind to those
That needed kindness; for this single cause,
That we have, all of us, one human heart.

MAN SHOULD CONSIDER THE WANTS OF HIS AGE.

The great bar to intellectual, and through that to all, progress, is the prevalent disposition to shut up the mind against strange ideas, or new phases of thought. Rarely are we able to look through the hindering screen that conceals the real from the apparent. We receive truth just in proportion to the openness of our minds to its reception. Those who receive *new* truths are foremost in all that exalts and ennobles mankind.

To discover a truth and separate it from an error is an occupation worthy of the best intellect and not unworthy of the best heart. Man should have an inquisitive interest in the evolution of thought, and strive to comprehend the laws and order of the universe, which expresses the Creator's mind. It is the thirst for new ideas that alone can retain the old. That mind is most expanded who comprehends the past and discerns the future.

Every truth is unchangeable ; but its discovery and application are ends which man must himself accomplish ; to this end he must investigate, examine and exercise his reason in a proper and dignified manner. Man is a unitary organization of all principles and therefore competent to understand all truths. Men who have explored the past are the only safe guides through the present to the future ; men of affluence, breadth and mass of being, which distinguish them from their contemporaries, make their presence ever a central force, and an attractive governing power. To them we should acknowledge our indebtedness.

The experience of the world is that certainly discovered truth is exceedingly simple in its nature, and easily comprehended. Truth, then, will ultimately be seen as a unit ; a divine and eternal principle which bounds all ; the cause and effect of infinite Harmony.

What art thou ? Say, art thou not a slave,
Who to some master owes thy every thought—
Who blindly gropes from birth into the grave,
Like some poor animal that has been bought,
And fed and fattened ? Is thy thinking wrought
By the false littleness of some timid sage,
Who knows no more than what he has been taught,
And ciphers truth out by a printed page,
Or, *thinking*, hides his thoughts, lest he should shock the age.

INTEGRAL EDUCATION SHOULD HARMONIZE MAN.

This age requires a greater flexibility of mind, and a compatibility with free inquiry after truth. The philosophers, to whom may be traced the traditional system of education, held that it is as degrading to seek useful knowledge as to practice useful arts. This makes education one-sided and disqualified for practical life. The student becomes charged with antiquated ideas and disqualifying culture. And so tenacious is the mind of early impressions and habits of thought that no one, however originaive, can be independent of educational inheritance. In all the various examinations students are compelled to pass before obtaining admission to educational institutions, there is not a single question put as to the knowledge the student has of his own physical architecture, capabilities and resources. Can he tell how many hours of brain-work will accomplish the most in the long result ? How much he ought to sleep ? How much time should be given to exercise ? On what diet the brain will labor with least wear and tear to the body ? These questions are vital, and ought to be understood by the applicants for admission to college as well as the Binomial Theorem, or the first five books of Euclid.

The aim of education, in its largest scope, is the harmonious development of the entire being—mental, moral and physical. It should put emphasis into character. When

we see an intellect, ardent, vigorous, cultivated, mated by a body strong and healthful, active and energetic, there we get a glimpse of the crowning race. But the man whose brain is cultivated at the expense of his body, is shorn of half his strength ; while he whose body only is sound is but half a man—without the surging billows of thought and imagination.

Physical and spiritual knowledge, being the highest and best, is the slowest in coming to maturity. Education not only renders man better and enables him to make the best use of the faculties with which he is endowed, but it possesses the wonderful power of making him superior to himself, of enlarging his brain and perfecting its form. It has an all-powerful influence, not only in modifying the conformation of the cranium, but the features of the face and the form of the body.

Education should contemplate the *harmony* of every individual, should have for its object the formation of character, the growth of consciousness, the perfection of soul, to curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the taste, to encourage this faculty and repress that ; so as finally to develop the child into a man of well-proportioned and harmonious nature. This should be alike the aim of parent and teacher. Training must not be of *authority* so much as of *friendship*, characterized by steadiness of will and entire self-command ; but also and still more, by gentleness, delicacy and playful kindness.

Moral education is the rule when parents are civilized enough to use it. Parents and teachers should not be obeyed merely because they are parents and teachers, but rather because they are *worthy* of obedience. It is no wonder that some children set up for themselves ; it is because

they have no real parents ; parentage means more than physiology. Want of judgment and abundance of improper indulgence, injures where only benefit is intended.

Savagism begets savagism, and gentleness begets gentleness. Be sparing of commands. To the ministrations of love, the child owes obedience. It is ruled for a time by impulse and emotion. But it is presumable that its parents have outgrown this stage, and hence for a time their reason and conscience must guide the child. To these faculties the child owes obedience. It owes none to selfishness. If the child cannot be influenced by love, it cannot by fear. The parent's right to command is not based on parentage, but on true superiority manifested in love. This is always obeyed, and obedience excites responding qualities in the child, as the rod used in anger, as it always is, excites anger, hate and revenge.

The love of freedom is one of the strongest in every mind. Authority is oppressive when it denies this right. What higher reward can be bestowed upon the *good* child than that of freedom ? The child should comprehend that he is governed until he is competent to exercise self-government. With this theory of government in his mind, he sees clearly that every act tending to the elevation and purification of his character contains within itself a natural reward—*freedom* ; while every ignoble act, every wrong indulgence of appetite or passion, tends to personal *bondage*, since such acts must be restrained by authority. A child is a being in process of evolution. Education should establish a morality as indestructible as the universe.

WE SHOULD BE ABLE TO DO JUST AS WE DESIRE TO DO.

We ought to be so faithful to ourselves, so thoughtful, so ever-guarded, so always ready, as to be able to determine

our course of action, and control our deportment at will. To have will, one must have personality. Man should be a student and master of himself and the world. Do you want knowledge? you must toil for it; and if pleasure, you must toil for it. Fortunes are hewn out of ourselves, not made to order. God helps those who help themselves, and those who do not will wither and decay; for even souls grow thin and slim, or else wax fat and strong.

To succeed in anything one must be devoted. A great actor must have a great field, and great expectations must be balanced by great energy, or they will be followed by the greatest disappointment.

A *cheerful spirit* and a resolute will are indomitable. Nothing is so arduous that it will not become easy when the mind is *properly* applied to it. All will obtain the elements of mental nutrition in strict harmony with their individual aspirations. Those who aspire after knowledge will grow rich in the memory of facts and things; those who aspire after ideas will increase in the perception of truths and principles. The law of progress may be slow, but it is an immutable law.

Every mind is able to aspire. Harmony of character and loveliness of disposition *unfold gradually from unwavering efforts to acquire them*. Headlong passions, form man's proper woes. The appetites must be allayed, the passions chastened, the *affections softened*, the imagination expanded, reason vivified, the understanding enlarged.

Manhood depends upon goodness, rounded-outness, character, aspiration, combined with intelligence and a cultivated will. Cultivate the will by calmly, resolutely determining that you will achieve a given end, victory or result, and the power will increase every day, the character be dignified and exalted, and you will be able to do what is necessary and

desirable. To be temperate, master thyself, which is the masterpiece of human attainments and consummate wisdom. It matters not how great a man's reputation may be, if he is, to any extent, in bondage to any bad habit, appetite or passion, he is not saved.

We should cultivate the will power of the mind, to give a mastery over the influences of inharmonious individuals and circumstances. To be in harmony with all surroundings is to draw from perennial springs. In well-regulated minds, the will possesses a supreme direction over the whole current of thought, feeling and action, regulating the succession of ideas and emotions; or, on the other hand, promoting their healthful activity by directing the attention to the object of them, and determining the movements which the reason prompts. The acquirement of such regulating power is the highest object of education.

We are on the way of becoming what we aspire to become. Our aim and standard are the reflex of our wishes and will. The man of ready suggestion, the man of fertile expedients, the man of quick devices, has a well-trained mind; and, other things being equal, is the one who is sagacious and skillful in discovery and experiment.

The mind is made strong by exertion, and rich by experience. Necessity often hastens the execution of a plan that had begun in choice, and indicates that the capability and power of persons are limited only by their disposition to exert themselves.

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The youth replies, "I can."

In youth we borrow patience from our future years; the spring of hope gives us courage to act and to suffer. The prospect seems endless because we do not see the end of it.

We think life is long because we have much to do, and it is well worth doing. How credulous is youth! Disesteem and disfavor are foreign elements to youthful hope, not yet disillusionized.

How beautiful is youth! How bright it gleams,
With its illusions, aspirations, dreams!
Book of beginnings, story without end,
Each maid a heroine, and each man a friend.

THE PENALTIES OF MIS-EMPLOYMENT ARE MISFORTUNES.

Appetencies exist, requiring nothing but *exercise* to secure development; and every appetency impels toward its own legitimate gratification. Never seek an avocation that gives no play to the mind, or joy to the heart; that never produces a fine tumult of impressions:

To business that we love we rise betime,
And go to it with delight.

When the soul finds that occupation which meets its attractions, it does not wish to be divorced therefrom, but steadily loves and labors onward. Work will become worship when done in a *spirit* which sweetens and sanctifies it, elevating it above the intrusion of fraud, sham and pretense. Do your best, and the reward is the perception of an ideal better. Reach your highest, and your eye will rest yearningly upon a still higher. The law of nature is that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever.

To have something to love and something to do constitutes the true charm of our existence. Idleness makes one rush into danger or sink into melancholy, or fall into chronic weakness of will. Idleness invariably debases; a negative mind, left alone with its own squandering vagueness, soon ends in collapse. Some persons need the stimulant of necessity; they *need* to make headway against the current,

and when duty and inclination run in parallel lines their work is easily performed.

Great responsibilities develop the soul. There is nothing that will not grow if it only receives its proper nourishment. By a law of mind, all exercise of any one faculty promotes that of all the others. It increases the internal power of attraction, whereby the soul obtains its mental pabulum.

Exercise develops tendency, so that it continually becomes stronger, seeking conditions with an increased capacity for receiving discipline. The organism once started in any direction goes on repeating the tendency, thereby organizing new forces to co-operate with it, precisely as any other mode of material action tends to continue and communicate itself. Nature will always maintain her balance of power, for all her forces are correlated and co-ordinated with all possibilities. Nature is ever true to her children, and her demand is the positive and the practical.

When we *see* creation we always begin to create. It is the *nature* of wood and stone, yielding to the knife, that raises the idea of shape in them; and with a well-balanced constructive power there arises a spontaneous sense of capability. The emotion to construct is followed in time by the executive power by which to elaborate that emotion.

Our mind craft is more interesting to us than any possible handicraft, because it has more in it of our very life. A subtle part of every man's spirit goes with his work.

ONLY UPON OBEDIENCE TO LAW CAN SUCCESS BE PREDICATED.

Success consists in a *close* application to the laws of the world. Man's success in life will be in exact proportion to the *measure* of his capacities, the *propitiousness* of his circumstances and the *extent* of his obedience to the laws of the world and human nature.

Reason and intuition, or the *quality* and *quantity* of the brain, make *decision*. There are times when one decisive stroke settles forever the glory of man; when one great discovery gives all the honor to life; when one great heroic act makes it needless to look before or behind.

Fate is unpenetrated causes. The secret of the world is the tie between person and event. Person makes event, and event person. Startling events sometimes produce crises in human life, and form hinges upon which men turn from one course of action to another.

True success is the grand secret between man and his God. Success and defeat, joy and sorrow, wealth and poverty, life and death, all things become our discipline. Failure should be converted into a success. There are no circumstances, however unfortunate, that may not be advantaged. A mind properly trained and cultivated, clearly demonstrates that industry, perseverance, courage and integrity are the royal roads which open the avenues to success. A healthy body, and its sequence—a cheerful mind—are powerful auxiliaries.

It is the destiny of all men to become rich—materially and spiritually. We must have a spiritual as well as a temporal object. We must live for body and soul, and for eternal progression. There is a higher utility than the mere temporary and worldly one, or the superficial requirements of social life. The useful things of external life should not be undervalued. They are the first things required, but they are not the sole or highest things necessary. Elevating material things to an undue rank is objectionable; for it either diverts too great a share of our own energies in the pursuit of them, or it renders us unjust and oppressive toward others.

Our civilization overwhelms us; man staggers under the pressure of his ever-increasing task, becomes exhausted, and dies before his time.

THE PROSPEROUS PERSON SEEMS TO ATTRACT PROSPERITY.

Power meets and welcomes power with luxurious embrace. Man wants to be monarch over the domain of poverty, and emperor in the field of ownership. If a man has a true education, and a brain-power adequate to the wheeling of circumstances into line with his intentions, the wealth of those of less brain-power will melt into his hands. It is the power and privileges of wealth which the mind craves. But fortune or wealth is not in itself the only important ultimate. It is the reserved force that adds value to life—what man would be without extraneous aids.

Mind must take a loftier position than money can ever reach. The soul has cravings as imperious as the bodily wants; and when we live for the physical wants alone we forfeit our claim to a higher life. We owe to mankind a higher success than food and fire. Scientific suggestions will be made as to *how* man shall dispose of his ideas and occupation.

Money often costs too much, and power and pleasure are not cheap. Much wealth, ease, and the pursuit of pleasure, are apt to form a surface which a strong spirit must break through before it can grow according to God's intent. They are rich *who love most and wisest*, who have a good disposition, who are naturally kind, patient, cheerful and hopeful.

Many a person is rich without money, who is born with a good constitution, a good heart, good limbs, and a pretty good head-piece. Good bones are better than gold; tough muscles are better than silver; and nerves that flash fire and carry energy to every function, are better than houses and

lands. Give us health and beauty of body, give us rich souls ; endow us with noble and generous intellectual, social and moral qualities, and we will be satisfied with our birth-right.

It is better than landed estate to have the right kind of father and mother. All splendor and all delight reflected in the consciousness of stupidity, is very poor compared with that of a finely organized individual.

Some persons are born to own and animate all their possessions. He is the rich man who can *avail himself of all* men's faculties. To be rich indeed is to have admission to the master works and chief men of each race :

Divinely gifted man,
Whose life in low estate began,
Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star ;

Who makes by force his merit known,
And lives to clutch the golden keys,
To mold a mighty state's decrees,
And shape the whisper of the throne ;

And moving up from high to higher,
Becomes on Fortune's crowning slope
The pillar of a people's hope,
The center of a world's desire.

PERSONAL IMPROVEMENT BECOMES OBLIGATORY.

A great part of our education, physical and intellectual, so far as it is valuable, consists in the formation of habits. The same remark applies, to a considerable extent, to moral habits ; so by the repetition of virtuous habits or acts, moral power is gained ; as by repetition of vicious habits, the power of passion is increased. He who has overcome one evil temper has acquired moral power to overcome another.

No one has a temper so bad but that, by *proper culture*, it may become pleasant. Man must exercise self-control. He must not allow himself to be ruled by mere impulse. Any rational mind can almost remold himself or his child through a persistence of the right means to the right end.

Whatever you would make habitual, practice it.

Use can almost change the stamp of nature.

Ingenuousness, sincerity and candor are effects, of which integral love, and the *daily practice* of truth, are the perpetually up-gushing causes. The gloomiest nature may brighten itself, the bitterest sweeten itself, the most shrinking take on a healthier tone of tissue.

Who can ever calculate the number of direful evils which have desolated the human race, by the prevalence of that spirit which leads to a resistance of trivial offenses. Hatred circulates a prodigious mass of infelicity through the world. A vast amount of human wretchedness can be directly referred to the waywardness and abnormal state of the human will. If we hate our enemies, we will contract such a vicious habit of mind as by degrees will break out upon those who are our friends.

We should not nurse animosities and register wrongs. Unkind thoughts should remain unspoken, and be left to burn themselves into purity. It is fearful to *think* wrong thoughts, but far more dangerous to give them *utterance*.

Thoughts are fluid and will take the shape of words; and, if *bad* words are impressed upon the mind, *character* will flow out through them. We should furnish the mind with pure thoughts wherewith it can declare itself. High thoughts invariably exalt the mind which entertains them.

Sobriety and depth of thought incite courage. Far-reaching views animate comprehensive minds. They give fashion

and shape to circumstances about them. They possess an energy that controls impossibilities.

Men will be more self-contained when better cultivated. It is the *undisciplined will* that is controlled by bad thoughts and bad fortunes. Finally, we are domineered over by passions, because domineered over by thoughts; it is only by the force or mastery of counteracting thoughts that the spell is broken; or through the intellectual medium that the moral atmosphere is renovated. We should rise above the plane of ungovernable attractions and repulsions; above the sphere of antipathies and unwise sympathies.

The worst of all tyrannies is a bad organization. Unquestionably, our organizations determine the grooves in which we move, and no *thought, act or deed* but is the only possible result of the combined gale of influences that blows upon us from the cradle to the grave. Although organic faults are stubborn, we can, in a measure, control our thoughts and so do more toward a better state of things for our posterity. Dishonest thoughts in one generation may give rise to dishonest action in the next. This intimate relation between our very thoughts and their consequences is a very serious consideration, *as wrong thoughts will not end with ourselves*, but may transmit terrible consequences for our posterity.

THE PROFOUNDEST WONDER OF OUR SPIRITUAL NATURE IS MEMORY.

Memory is an undying thinking power, gathering its education from all the faculties. Self-hood is a compound of countless personal recollections. The spirit remembers everything; but intellect cannot always recall the picture. The internal memory, on the part of the inner life, can

never be extinguished. Memory is the line which divides existence from annihilation. Whatever objects are taken up into the mind, or to whatever the mind imparts its own living power, cannot entirely be forgotten or obliterated.

Concentration is the opponent of chaos, and sets the mind in order; consequently, it favors self-control. Only through that constant exertion by which energy is acquired, can the will gain command of the thoughts and mastery of the impulses.

Acquisition is not spontaneous. It is repetition that twists the fiber of our existence into something permanent. *Repetition* will effect more than the *occasional use* of great talents. By continual practice, the organism *grows* into subordination, and the voluntary powers become habitually predominant. In committing to memory a poem, or in learning a piece of music, voluntary effort wears a path of association, so that each word or sound automatically suggests the next.

The power of memory weaves and winds every impression up snugger. The same thing is seen in the higher region of ideas and beliefs. Long-established associations and opinions survive their rejection by reason. Convince a man of his life-long errors to-day, and he re-asserts them to-morrow, so strong is the tendency of thought to move in its long-accustomed cerebral tracks. A man's desire may be good, but, when habits are to be corrected, he too often finds the will dethroned and paralyzed in grooves of habit.

What affects our time and thoughts affects our character. The human spirit must express itself through form, which is character. Truth is the first and indispensable condition of character, and genuine, lasting success. There is nothing complicated in truth, neither is it susceptible of any

limitation. The truth-seeking mind goes forward with reservation, modest candor and dignity.

Habit grows by compliance. When we lose the habit, we lose the ability. The chief means of improving our rational powers is the vigorous *use* of them in various ways. Men of universal memory are those who combine most happily the ready memory of facts with the tenacious memory of truths.

Through mental attraction and appropriation the soul becomes individualized. We learn but little when we only read. The soul can recall no more than it can make its own. To remember well, read while holding the breath, pause when it is finished, and take another breath to review it; this practice, if observed, will detain the mind long enough to receive a permanent impression.

Repetition is the only specific for inattention. If a person's attention be wanting, then study mathematics, for in demonstration, if the attention is diverted ever so little, it will be necessary to begin again. A resolute will overcomes obstacles. Perseverance, sometimes, equals genius in its results.

THOUGHTS RESEMBLE TEXTURE AND TEMPERAMENT.

Each man's thoughts are individualized, and will precisely resemble those of no other mind. In the elements of language there is nowhere any egotism or discord. The study of arranging and expressing our thoughts with propriety, teaches us to *think* and *speak* correctly. To get at the niceties of thought, and elegancies of language, one should love good books and good company. Poets are the best expounders of language, using the most appropriate words in their truest sense.

Language began in the spirit fountain; man found the key of sound, which led to the invention of words. The

general mechanism of language is everywhere the same, for that is dependent upon the anatomical structure of the brain which originates it. It *grows* by rules established in the constitution of the mind, and has been built up by the conjoint labors of all men, laboring unknowingly, as bees in a hive, building in harmony a beautiful and mathematically constructed comb. Language involves the world's history ; and, like everything else about man, bears at once the stamp of his greatness and his degradation.

Language is invariably musical when heard truly in its place. Thoughts shape words, and words shape thoughts. The influence of pure thoughts is like the breath of Heaven upon flowers ; while low thoughts fall like the noxious vapor of pestilence. The presence or absence of certain feelings stands connected with the presence or absence of certain thoughts. The affections flow from sensations, and should be developed by culture.

It is by keeping up a *remembrance* of kindness that we keep up the *emotion* of gratitude. It is by forgetting the provocation that we cease from the emotion of anger. It is by reflecting on the misery of our fellow-creatures in its vividness and affecting detail that pity is called forth. It is by meditating on the perfection of God that we cherish and keep alive our love for the highest good.

Thought is at once the harbinger and sustainer of feeling. We can no more break up the connection between the thought of any object that is viewed mentally, and the feelings which it impresses upon the heart, than we can break up the connection between the sight of any object that is viewed materially and the sensation which it impresses upon the retina.

Long and intense thought will communicate to the spirit a force in the direction of that thought. Mental movement

can only become strong and steady in continuous ranges of effort.

GENIUS IS CENTRALIZED PERSONAL CAPABILITIES.

Genius is conditioned by an excess of nervous power, and therefore of nervous sensibility; and may arise from these causes: It may be the culmination of an education, or culture of a single set of faculties for a long time. Or it may be caused by the persistent exercise by the mother, during gestation, of her mind in a given direction. It may result from nervous excitability, sadness and a bias imparted to the unborn child; turning the whole current of the mind into particular channels; the voluntary or involuntary culture of special faculties; which advantages are purchased at enormous cost—a short, brilliant, erratic career.

Every genius is ticketed for misery in this life; for genius is but a one-sided, angular, painful development. The transmission of morbid tendencies often brings into the world a feeling of melancholy strangeness, if not estrangement, a mysterious home-sickness of soul. Life, to the meditative, is that mysterious consciousness which envelops the unknown; a magnificent scheme of infinite sadness; the only natural sequence to pre-existent sorrow unutterable.

Genius is the higher self, and possible to all men. Talent manufactures; genius creates. It feels the electric fire of delight in the admiration of what is admirable, creating innumerable vivid pleasures, and pure sources of enjoyment. It is the prerogative of genius to see universal truth in the most trivial incidents, and to unfold a world of meaning from everything. It performs trifles with an air which makes them seem great, and performs wonders with an air which makes them trifles. With equal hand it dispenses thunder-bolt and thistle-down.

A LAW OF MIND IMPELS US TO SUPPLEMENT DEFICIENCIES.

Revelation is nothing unless comprehended. Wisdom dwells in the palace of truth. The science of mind opens up the way to *rational thought* on the subject of man. It has shown that thought, feeling and action depend upon organization; and hence that the character and quality of thought, feeling and action, depend upon the character and conditions of the organization. It is introducing us into the hidden labyrinths of our own minds; and whatever increases knowledge and augments human happiness is a benefit to the world.

The human mind is constituted upon *logical principles*, which are *musical* and *infallible*. *The absolute to man is the perfection of his own constitution*, the consciousness of God within, of the inborn kingdom of heaven, of the inward light which lighteth every man that cometh into the world.

Individual responsibility is commensurate with or in proportion to the mind's *power* to conceive of justice. Thus each *new estimate* of truth excites and elevates the understanding, because each *new apprehension* of a principle proposes a new form of progressive improvement.

No real knowledge of the soul can be gained except by turning the gaze inward. By studying the mind we unveil and evolve the necessary conceptions and primary beliefs by which the mind itself interprets, or under which it views the universe of matter and spirit. This psychological self-knowledge is the one instrumentality by which we learn to understand our fellow-man. It reveals the first principles of all those sciences which, either directly or remotely, relate to our race.

Psychology is the starting-point from which we proceed; and it is the goal to which we must return if we retrace the

path along which science has led us. Science reveals law, and this extends our views of Divine power. In synthesis we begin, in analysis we end, with the mother of all sciences.

Mental pathology is the study of all those phenomena that arise from influences acting upon the mind viewed as passive, or not putting forth any choice or activity at the time. It will include all that we understand by sensations, affections and passions or curiosity and desire for knowledge. This mental appetency corresponds to the corporeal appetency in seeking food, although in a majority of cases the intellectual is not so urgent or imperious as the animal craving.

They who seek to enter the temple of philosophy by any other approach than the vestibule of psychology, can never penetrate into its inner sanctuary; for that alone leads to and evolves philosophical truth, even though it is itself subordinate to philosophy. We find the general and the remote from a comprehension of the concrete and the near. Psychology acquaints us with the rational faculty, as the pre-eminent power which proposes, ends and devises means for their accomplishment, and is closely allied to Ethics, the science of duty.

We need to become acquainted with the well-known psychological principles of self-government. These will put into our possession the greatest amount of power by which we can, to a *considerable extent*, control and modify our character.

Will is a mental power, holding insensate muscle to its rule. The will needs cultivation, so that a *knowledge* of the way of duty may be always accompanied by the *ability* to walk in the way of duty. Whatever one would *be*, one should *do* and keep steadily pursuing what seems best.

All true logic, as well as philosophic religion, teaches the inseparableness of actions and their consequences. Man is

destined to obey the moral law from a knowledge of cause and effect. *The moral law is fully and practically exhibited and fulfilled whenever a human being has attained entire harmony.*

WHAT DO YOU KNOW? AND WHAT HAVE YOU DONE?

Refinement and polish are the characteristics of a superior race. We are not to be estimated by our social rank, but by our rank in the ascending scale of intellect and moral dynamics. True refinement in religion, as in the civil realm of life, will wear the fewest possible forms. It is because nature is systematic, orderly, rational and repetitional, that mankind find themselves inclined to forms. But *here*, in free-thinking, progressive, pre-eminently democratic America! *here*, in the beautiful Utopia of mental freedom and free schools; *here*, in the paradise of peers and self-supporting sovereigns! *here*, in the land of religious liberty unbounded, and of political progress without end; *here*, where the arts and sciences prosper, where philosophy is blossoming into spirituality, where poetry and general literature have inspiration and readers without measure; *here*, in such a country, and amid this equal distribution of every essential blessing, how absurd, how uncalled for, how backward looking, to surround true religion with the ceremonies derived from the age of mythology. Phases of religious truth are lights set upon the hills of human progress; beacon-lights to humanity, embodying great accumulations of inspiration and experience; but the same beacons cannot always burn; new lamps will be lighted in newly constructed towers upon the walls of Zion.

We need a literature that represents different phases of thought. No one can look backward with adequate reverence, who does not look forward with a prescience, telescopic

and microscopic. False foundations are crumbling before the march of science, and the power of philosophic thought.

When we observe in what a disproportionate manner the various faculties have been cultivated, we are not surprised that through such minds many important truths become distorted and damaged, and deprived of their true shape and import. Some minds may possess, in a feeble and imperfect degree, only some of those faculties by which truth is attained, and especially truths such as regard our relation to all laws and principles in nature. No formula for thinking will save us from mistakes, while we have an imperfect apprehension of the matter to be thought about.

Circumstances, both geographical and climatic, largely control the forms, faiths, labors and dispositions of mankind. The influence of climate modifies the civilization of races, and limits even the range of their industries. The difference of the productions of different countries has a bearing, not only upon the physical, but upon the social and moral condition of man.

Plenty and variety of material comforts are the companions and marks of advantages and improvements in social life, of progress in art and science, of activity of thought, of energy of purpose, and of character and morals. Human progress is co-equal with the multiplicity of human wants.

RELIGION IS NOT SUFFICIENT—SCIENCE MUST AID MAN.

Free and unrestrained inquiry is necessary to moral and intellectual progress. Without true growth, large and noble, the soul can never be satisfied. It is the nature of man to seek an association wherein he may breathe the atmosphere of light, liberty and harmonious environment.

The only hope for the physical and mental amelioration of mankind is based upon a slow but steady progress. Life

evolves itself in obedience to certain fixed laws, of which we could undoubtedly obtain a knowledge, if we only applied ourselves to this study as we do to all other studies in practical science, by the patient observation of phenomena. The outer world, as seen by us, is only the inner world brought out and actualized.

The artificial has existed instead of the real. A knowledge of *natural laws* is therefore necessary, and would have been understood but for the perversion of those laws.

The genius of humanity links
The hearts of men, by natural piety.

Progression is the main attribute, the specific cause of all established and immutable laws. Activity in all things, and throughout all worlds and systems in immensity, is an inevitable result of the same principle.

The struggling forces in society draw all their inspiration and strength from man's nature and wants. A subjective view reveals causes; the objective sees only results; there is no result in the outer world of human affairs that has not its source or cause in man himself; so error is essentially mortal and self-destructive.

Individual responsibility is commensurate with, or in proportion to, the mind's power to conceive of justice. As reason is the umpire of facts in the intellectual realm, so is conscience in the realm of moral principles. If conscience is the faculty which discriminates between right and wrong—as *the imperfect mind cannot know the absolute right*—the direction of conscience must be a comparative.

The decision of conscience must be a choice of motives. Conscience, then, at once decides in favor of the higher motive, and its voice can never be mistaken. It never favors the demands of the lower against the higher faculties. It

is ever allied with the spiritual, the noble, the pure; and is the unmistakable of all faculties of the mind.

Conscience can never be obliterated. It becomes latent, but may at some fortuitous moment be rekindled. Conscience, like all mental qualities, is subject to growth. The conscience of the savage man arrives at moral conclusions, which are imperfect and subject to constant *revision*.

Their results of conscience are not of final importance. They arrive at moral conclusions which are imperfect. When conscience becomes strong, the mind will be serene, and happiness be unalloyed.

IMPERSONAL IDEAS ARE BORN OF FREE AND LOFTY MINDS.

He is on the mountain who has most of this century in him. That truth which has just developed itself to the world is the truth most needed. The divine resides in the new; the profound apprehension of the present is genius which makes the past forgotten. All minds of a reflective character have moments of inspiration—flashes of insight; these are the spiritual riches sent down from heaven to the enlarged apprehension.

Earth can forge no chains whereby to fetter human thought. Only disuse makes one inert, slow, unadaptive. It is easy to get into grooves of habit, and harder to get out and move on new lines of thought to nobler aims and issues. We gravitate earthward, unless arrested in our descent and held by the force of some superior attraction. The secret of happiness is never to allow your energies to stagnate.

'Tis a vile life that, like a stagnant pool,
Lies stagnant in the round of personal loves,
That has no ears, save for the tinkling lute,
Set to small measures—deaf to all the beats
Of that large music, rolling o'er the world;
A miserable, petty, low-roofed life,
That knows the mighty orbits of the skies
Through *naught* save light and dark in its own cabin.

All real goodness is based on active qualities, and has a fiber of self-denial and determination.

All events should be seized with avidity, and promptly advantaged. What is called good fortune, is the result of good judgment, supported by a stout heart and a ready hand. A fact accomplished, whether perfect or imperfect, improves in character with every revolution of this little world around the sun.

Society is a troop of thinkers, and the best heads take the best places. The empire of this world belongs to force or power. This is a question of stomach, of constitution; an affair of presence of mind, of attitude, of aplomb. Happiness and good depend upon the energetic use of body and mind.

The affirmative class monopolize the homage of mankind. But authority is only conceded when great ability and great fairness is recognized. Some persons are constituted by nature or formed by circumstances so as to have the habit of attending to the interests of self with singular exactitude, and having no real personal ascendancy, and habitual feelings for others, are not qualified to exert easy rule. An absorbing, despotic selfishness can never be influential, and may bring even genius, power and supremacy to naught.

The spirit's battles are fought through power. To conquer others we must captivate their affections, and to address them well they must be loved much. It is undeniably plain that the more men increase in knowledge and reason, the more do they acquire ability and character. The manifestation of power must be accordant.

A convinced understanding speaks as one having authority. We should feel and acknowledge our indebtedness to all men who have moved our life through their spiritual, practical and formulative power.

Head and heart should sustain an amicable relation. Success in life depends less upon a man's talents than the force of his character ; and what is better, is a good influence over others ; and, an active consciousness in one's self of all the best emotions which one's character is able to compass.

Culture will do much to give control over the feelings. The superior portion of any organism is invariably positive to the dependent parts and functions which are negative and consequently to be controlled by a positive power.

My spirit should keep from harm the soul of my brother who may be encased in bad circumstances, and moved by a propulsive temperament. Every soul waits for some magic power to awaken the pent-up spirit and set it free. Souls are blessings to themselves and the world only as we understand the temperament in which we find them.

Thou must be true thyself if thou the truth would teach ;
 Thy soul must overflow, if thou another soul would reach ;
 It needs the overflowing heart to give the lips full speech.
 Think truly, and thy thought shall the world's fame reach ;
 Speak truly, and thy work shall be a faithful seed ;
 Live truly, and thy life shall be a great and noble creed.

MAN IS DESTINED TO BE MASTER OF THE GLOBE.

Science establishes the fact that there has been a co-relation between the organic and inorganic progress upon our planet.

Human nature, both physically and mentally, is essentially swayed by the constitution and temperature of the common respirable air. The subtleness and extent of this aerial influence upon man's bodily powers, upon his intellectual achievements in the arts and sciences, upon his feelings and disposition as a social being, upon his religious developments and governmental systems, almost transcends belief. In the torrid belt, as in the two frigid zones, nature and

humanity are alike arrested and held in check. Supreme indifference to the voice of every energetic passion in the extreme *hot*, and incapability of evolving any powerful mental power in the extreme *cold*, result in bringing together the two extremes, from which instinctively the majority of mankind naturally travel toward the delightful temperature and inspiring electricities of the middle zone.

The philosophy of this fact is as a fundamental law of nature, that between two extremes invariably *grow* the grandest perfections; and the science of it is that the respirable air, compounded of oxygen and nitrogen, as chemistry now teaches, is really a reservoir and a viaduct for the reception and introduction into man's body and mind, of the electricities and spiritualities of both heaven and earth. The sun's influences in the temperate zones combine with the inherent principles of life in the globe. Temperature is another name for *motion*, and respirable air is another name for *life*.

These products of motion and life, in both mankind and animals, are deficient and exceedingly imperfect in both the torrid and frigid zones. Hence in these two opposite sides, or extreme ends, of our globe, nature is arrested; and less than one-third of the earth's surface is consequently congenial and favorable to great human and natural developments. Government is influenced by religion; religion is modified by society; society is swayed by climate; climate is greatly affected by moisture; moisture is a product of waters, slopes, valleys and mountain ranges; but scientific discoveries will impart a correct knowledge of aerial currents and temperatures, and eventually control the production and distribution of rain, snow, electricity, and the principalities and powers of the air; so that, in the reflex action of mankind on the planet and the elements, it would be no longer

true to say that man is influenced by his geographical and climatic circumstances, for then man's heel will crush the head of physical conditions.

MAN WAS NOT MADE TO DRUDGE IN UNENDING TOIL.

This world is not a cell, but a palace, and God meant His children should tread its floors in royal attire, adorned with the most splendid accomplishments they can put on, to enjoy the beauty and glory with which every apartment is crowded, and the whole is roofed in. Man needs constant refreshment in order to labor most and best. The spirit of man cannot demean itself lively in the body without some recreating intermission of labor and serious things.

Nature is a sanative. The landscape is a refining and sobering and power, and the best eyes enjoy it the most. What mean all the joys and gladness of nature? The social, moral and intellectual faculties should be attuned one to the other, and all to the universal constitution of things.

We are not ascetics. This earth is not a cave for men to burrow in, but an Eden, covered with all conceivable good for human enjoyment and use, for human growth and perfection. God has thrown into the world not only the implements of a workshop, but the bright colors of a festive day. Under all conditions of life, true philosophy teaches the beauty of cheerfulness and the necessity of spontaneity.

The arts require idle, delicate minds, employing their long periods of leisure in harmoniously arranging, with enjoyment, forms, colors and sounds. The finest workers, in all branches, are those who enjoy a periodical repose. But, since the modern man wants to move as fast as the clouds, the fine arts are considerably neglected.

Now, saw-mills grate in every forest nook,
Now, spindles hum beside each mountain brook;
Through virgin forests locomotives wail,

And prairie flowers are crushed beneath the rail ;
 Where ocean rolled, so trackless once, and free,
 The age of prose stalks forth and maps the sea ;
 And the swift lightning, once celestial fire,
 Does drudgery in harness—on a wire ;
 While patents fill the air, bestride the wave,
 Pursue us from the cradle to the grave ;
 Machines that rock asleep our infant cry,
 Machines that wait upon our latest sigh :
 We waft by telegraph our love's young dream,
 Live by machinery, and die by steam.

Poetry and Art are altogether too impracticable. The modern man studies prices, not pictures ; loves policy, not poetry ; wants facts, not fancies. Business gratitude and business friendship only will pay. There is an individual race for success.

The ambitious person, with an inflamed desire to surpass others, delivers himself, body and soul, to his pursuit. He never sleeps, eats, walks or dreams but in subservience to his aim. He cannot afford to have another passion of any kind until he has reached the point of his ambition. And, so long as he rests warm and safe in his ambitions, he scarcely thinks of anything higher. To him the inexhaustible resources of spiritual wealth have not yet disclosed themselves.

Happiness is the root of civilization, trade and religion. The mistake is in putting our pleasure on too low a plane. To be truly happy requires a *proper* employment of the mind and feelings, varied and suitable to the general character, and so much so as to satisfy every need of existence. Mental happiness is an effect, of which a *just development of inherent powers and faculties are the causes*. Mental misery is an effect, of which an *irregular inheritance and incomplete expansion* of all the faculties are the producing causes.

There are persons who seem to have no emotional needs, and, not suffering themselves to delight in any worldly thing, are therefore oftentimes so heartless that they delight in nothing. They unwisely ignore the divine principles of beauty and harmony established in nature, consequently there is—

Not a flower to blossom its gayeties,
Not a bird permitted to sing.

Everything conspires to keep alive the flame of consciousness in the soul. Cheerfulness is absolutely to the mind's healthy action a necessity, in order to keep up the spiritual and physiological harmony. The mind, unmoved by the spirit of amusements, unvisited by the gales of mirthfulness, is like the ocean, sleeping in the cold region of the earth unmoved by a breeze and unstirred by a tide. 'Tis mirth that fills the veins with blood. Amusements should be sought, not simply to have a good time, but for their healthy and invigorating influence on the mind and body, humanizing and refining the feelings, gladdening the whole moral and physical being.

To add to enjoyment is to lengthen life. A proper amount of labor, well spiced with sunny sports, is absolutely necessary to the formation of a fine, strong body, as well as a cheerful, happy mind. Amusement should be sought under the canopy of nature's dome, as well as under the home roof; we should seek it in the hills and in the vales, in the groves and beside the sparkling waters, and wherever there is life and beauty.

Man is destined to enjoy peace, unity and happiness.

It is one species of despair to have no room to hope for any addition to one's happiness.

The soul is bewildered by unnatural excitement, in the pursuit of that which gives no rest

What makes man wretched? Happiness denied?
 No: 'tis happiness di'dain'd.
 She comes too meanly drest to win our smile;
 And calls herself content, ignoble name!
 Our passion is transport, content our scorn.
 Ambition turns, and shuts the door against her,
 And weds a toil—a tempest, in her stead.

Happiness does not consist in our being devoid of passions, but in learning how to command them. Happiness is that single and glorious thing which is the very light and sun of the whole animated universe, and where it is not, it were better that nothing should be.

The world is subject to change. The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day. Total freedom from change would imply total freedom from error.

All is action, all is motion,
 In this mighty world of ours!
 Like the current in the ocean,
 Man is urged by unseen powers.

Steadily, but strongly moving,
 Life is onward evermore;
 Still the present is improving
 On the age that went before.

O'er the darkest night of sorrow,
 From the deadliest field of strife,
 Dawns a clearer, brighter morrow,
 Springs a truer, nobler life.

Onward! onward! ONWARD! ever!
 Human progress none may stay;
 All who make the vain endeavor,
 Shall, like chaff, be swept away.

WHEN THE SOUL BECOMES ENERVATED, IT DEMANDS POWERFUL EMOTIONS.

There is much in this world that is dark and gloomy; there are trials, troubles, sorrows and disappointments, which

sadden the heart; there are hardships, toils and fatigues, which would wear down and make gloomy our spirits, were it not for the cheerful and amusing in our environment.

As welcome as sunshine
In every place,
Is the beaming approach
Of a good-natured face.

There is some sound philosophy in cheerfulness, as well as pathological effect. There is also a psychological meaning in every form of risibility. To laugh just right, and at the proper time, is practical good sense.

In the absence of care, gayety prevails. It is no expenditure of strength or energy to heartily enjoy amusements when one is fatigued in body or mind. There is often more rest in a well-timed amusement than in a whole night's repose. The care-laden mind recovers quickly from its fatigue when its cares are thrown off in some jocund sport or scene of wit. Care gives way to delight, and fatigue is forgotten in a succession of fascinations.

Let the heart *open* to the influences of joy. Music cultivates cheerfulness, and relieves dreariness. Men can be lifted by music into a region inaccessible to any other art. The drama teaches according to the ways of human nature; the opera music by cultivating the fine, tender and holy functions of the human soul. A *good* theater is a great intellectual and moral force. In a good sermon, we have a moral or spiritual truth, stated and enforced. In a good play, we see that law or truth work itself out, bringing forth results of good or evil.

What though thy heaven be overcast,
The darkness will not always last,
Expect a brighter sky.
Thy God that strings the silver bow,
Awakes sometimes the muses too,
And lays his arrows by.

THERE IS A WONDERFUL SYMPATHY IN FINE AND APPROPRIATE MUSIC.

Through every pulse the music stole,
 And held sublime communion with the soul;
 Wrung from the coyest breast the imprison'd sigh,
 And kindled rapture in the coldest eye.

Could we know where we could go whenever we wished the ablution and inundation of musical waves, O! that were a bath and a medicine. After hearing music, this world seems a more easy place to live in, and life seems less difficult.

All souls have love within them, and love or good is the inmost essence of all things—the all-pervading soul of the universe. Its voice is music which is the normal translation of mute sentiments into impressive sounds. Music is the poetry of sound and embraces harmony, concord and melody. It is not sound simply, for all sound is not music; it is a peculiar, indescribable running together or blending of certain smooth sounds of different heights, like the gliding together of different colors. Its presence is tested only by the charm wrought in the soul. When the soul is in ecstasy, occasioned by a succession of sound, we may know that musical numbers are flowing. So, when a soft sound starts a tear, we may know that the spirit of music is there.

Let all become musicians, and they will become living souls. Cultivate music, burnish the gem. Into the souls of children and youth, it pours its tide of redeeming influence. The cultivation of music gives an *increased* activity to the whole mind.

There are those who think that the enjoyment of music would exclude all repining, and satisfy every desire of the heart. It seems to infuse strength into their limbs, and ideas into their brain, and life appears to go on without an

effort. At other times, life seems a burden—a seeming consciousness of carrying a weight.

Music! Oh! how faint, how weak,
 Language fades before thy spell!
 Why should feeling ever speak,
 When thou canst breathe her soul so well?
 Friendship's balmy words may feign,
 Love's are ev'n more false than they;
 Oh! 'tis only music's strain
 Can sweetly soothe, and not betray!

To make and enjoy music is one of the choicest blessings. We need the inspiration of music to stir the lofty sentiments of the heart, and satisfy the æsthetic yearnings of the soul.

Music should bring all the world into harmony. There is not a thought in the depths of the soul but is awakened and quickened by music. The mass of mankind can be awakened to a beautiful life most readily by enchantment of instrument and voice.

The voice, by its intonation alone, is a powerful instrument for the propagation of sympathy. Almost each shade of meaning, at least each distinct sensibility, has its own appropriate intonation, so that without catching one syllable of utterance, we can, from its melody alone, often tell what are the workings of the intellect. It is thus that music, even though altogether apart from words, is so powerfully fitted both to represent and to awaken the mental processes, that, without the aid of spoken characters, many a story of deepest interest is most impressively told, many a noble or tender sentiment is most emphatically conveyed by its emotional suggestiveness.

After our highest feelings have been excited we can only sleep or have music. The power and expressiveness of good music may well be regarded as the most beautiful adaptation of external nature to the constitution of man. The highest

form of recreation, like the finest poetry, architecture, music and art, always touches on the divine side of life.

We should cheer our life with music, and smooth it with song. Music is indispensable to the social success of our daughters; and our sons will, in time, follow our musical daughters in their searching after sympathetic harmonies.

The power of music is inestimable; words cannot reach it. A good ear for music and a taste for music are two very different things, which are often confounded; and so is comprehending and enjoying every object of sense and sentiment.

The noblest powers of the soul are inarticulate. In the best music there is something of sadness—a struggle to express an inspiration. Language ties us down; and here is where the musician has the advantage of the poet. When one writes of love, whether in poems or in music, he is sure to have a universal audience, because it is the one theme that touches us all to our hearts. We carry it with us all our lives, and finally take it to heaven—else there is no heaven.

The greatest misery of the world lies in a diseased self-consciousness. There is nothing that society—the world around us—so much needs, as to be lifted up out of its low and selfish ways of thinking and acting, out of its deadness and bondage and drudgery, to a free, generous and spiritual life, into noble, moral activities. Music, oftener than anything else, disentralls man from this painful, abnormal spell.

Music expresses the harmonial ties of friendship and affection. Music is the universal language, for in it, soul speaks to soul. From music flow innumerable spiritualizing qualities, effects and enchantments.

Nature sounds the music of the spirit;
Sweetly to her worshiper she sings;
All the glow, the grace she doth inherit,
Round her trusting child she fondly flings.

The law of harmony represents the law of correspondence. Between the first or lowest note and the eighth or highest note, we find all the possible intermediate sounds. But the eighth note and the first note are essentially the same, and it is the *basis* of another and higher but exactly similar scale adapted to the measurement of higher sounds. Art-music is suggested by, derived from, and unerringly governed by nature, the source of all melody and harmony. The term discord in music does not mean confusion and antagonism. Discord, accord and modulation form the august trinity. The accord of contrasted sounds—the mathematical combination and unitary development of individual discordant notes—unfolds harmony. This harmonial law of music expresses the progressive law of reproduction—the first becoming last, and the last first, and will answer the question concerning higher organizing development.

The soul and source of music, which makes known
 Eternal harmony, and sheds a charm,
 Like to the fabled Cytherea's zone,
 Blending all things with beauty ; 'twould disarm
 The specter Death, had he substantial power to harm.

LET US WORSHIP AND OBEY THE LAW OF VENERATION.

Veneration is the great central organ of the head, the crowning faculty around which the moral organs cluster. By a law of things, worship and love of God are indispensable to human happiness. This is the sacred key to human enjoyment and personal perfection. Music is spiritual and heightens aspiration. Praise and prayer are the natural language of veneration.

Prayer is the burden of a sigh, the falling of a tear,
 The upward glancing of an eye, when only God is near.

Few live for truth, virtue, progress ; many live for routine, amusement, conformity. How many fancy this or that

to be a supreme good, when afterward it proved to be merely a fantasmal benefit. The soul needs to be stirred into renewed activity in work and worship. True worship is the expression of praise in the highest life that man can lead—the daily and hourly fulfillment of the highest obvious duty. To be perfect is not to be infinite as God, but perfect as human beings, as immortal spirits—perfect as souls with *immortal powers*, who should express those souls in the loftiest thought and spiritual aspiration of life.

Voluntary prayer is suggested by a consciousness of ungratified desires. Let us direct our spiritual consciousness toward God. Let us pray to Him; let us long for Him; let us aspire to Him. Let us come to Him as children in our sorrow, and in the sunshine of our joy. Let us *feel* that He is the soft shadow that tempers passion, and soothes to rest the tossing ocean of the heart. In the dark night of our weariness, loneliness and sorrow, let us feel that He is the sunshine that floods the inward world with light. He walks in the presence of God, who communes with Him in frequent prayer, who asks counsel of Him, who weeps before Him, who loves and obeys Him as a father.

Father, now this prayer I raise Thee,
Never let me cease to praise Thee.

Veneration opens the mind to the reception of truths. Prayer, when it is a deep and earnest feeling, *excites* the superior faculties, which then attract strength from the spiritual realm. The superior organs *generate* exalted and expansive influences, which *radiate* over all other organs in the same manner, as the positive overshadows and controls the negative. Whatever the theory of prayer may be, experience proves that in quickening the holiest sentiments, unfolding the noblest powers of the soul, lifting life to its true level, and toning it with the hues of heaven, it *sur-*

passes all other acts within the range of human performance.

Didst Thou not hear and answer prayer,
That were a grief I could not bear.

Prayer is the spirit of our God,
Returning whence it came ;
Love is the sacred fire within,
And prayer the rising flame.

It gives the burdened soul repose,
And soothes the wounded breast ;
Yields comfort to the mourner here,
Gives to the weary rest.

Prayer is the simplest form of speech
That infant lips can try ;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the contrite spirit's voice,
Returning from his ways,
While angels in their songs rejoice,
And cry, " Behold, he prays ! "

Veneration opens the mind to the influx of the Divine Spirit. It is the element of true love and worship. There is no *privilege* more dear to the ingenuous heart than that of pouring forth its expression of veneration and love for its benefactor. This is the secret of worship. Love is the inmost pulse of life—love toward God and love toward man. The disposition to pray is born with every well-organized individual ; for every soul desires additional benefits and continued happiness :

Father ! humbly we repose
Our souls on Thee who dwell'st above ;
And bless Thee for the peace which flows
From faith in Thine encircling love.

Inward prayer is truly efficacious and refining. Mind-uplifting prayer is not only philosophic, but absolutely

essential to mental happiness, and to the progressive purification of the impetuous affections which live in the soul's sanctuary. We should worship God in His immensity. Every time we engage in acts of devotion, a magnetic power will breathe upon the soul, to purify and elevate its inner life. The effect of earnest prayer is salutary. It is not the delusive enthusiasm which causes the individual to repose indolently upon the bosom of God, to the neglect of those exertions by which men help themselves :

When is the time for prayer ?

With the first beams that light the morning sky,
Ere for the toils of day thou dost prepare,

Lift up thy thoughts on high ;
Commend thy loved ones to His watchful care :
Morn is the time for prayer.

And in the noontide hour,

If worn by toil, or by sad cares oppressed,
Then unto God thy spirit's sorrow pour,

And He will give thee rest.
Thy voice shall reach him through the fields of air :
Noon is the time for prayer.

When the bright sun hath set,

Whil'st yet eve's glowing colors deck the skies ;
When with the loved at home again thou'st met,

Then let thy prayer arise
For those who in thy joys and sorrows share :
Eve is the time for prayer.

And when the stars come forth,

When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth

To pure, bright dreams of heaven,
Kneel to thy God, ask strength life's ills to bear :
Night is the time for prayer.

When is the time for prayer ?

In every hour while life is spared to thee,
In crowds or solitude, in joy or care,

Thy thoughts should heavenward flee ;
At home, at morn and eve, with loved ones there,
Bend thou the knee in prayer.

Enter, Father, all our hearts, and may our lives show forth Thy praise. May prayer now lift her sacred wing ! May we be convinced, O our Father, that till we know Thee we know nothing aright ; that without Thee we have nothing of any worth, and that in wandering from Thee we leave all that is truly good. May our conceptions of Thee produce in us the sentiments of veneration, gratitude and obligation, and lead us to a diligent imitation of Thy moral perfections, and a constant obedience to Thy laws :

Lord of Life, oh, let us be
Rooted, grafted, built on Thee !

What we know not, teach Thou us to perform ; whatever in us is good, assist us to carry forward to perfection. To Thy power we humbly submit ; of Thy goodness devoutly we implore protection. May we perfectly love Thee, and worthily magnify Thy holy name. May we continue praising, venerating, worshiping Thee more and more, through worlds without number and ages without end.

Eternal God, Almighty cause
Of earth and seas and worlds unknown,
All things are subject to Thy laws,
All things depend on Thee alone.

Worship to Thee alone belongs ;
Worship to Thee alone we give ;
Thine be our hearts and thine our songs,
And to Thy glory may we live.

WE SHOULD THINK DEEPLY AND INTENSELY UPON THE
GLORIES OF THE UNIVERSE.

All great minds have in some degree the gift of inspiration. It would not be time lost should the thinker spend a hundred minutes out of every twenty-four hours in contemplating divine things. Every mind that could do so would rise from each meditation with thoughts suggestive of

ideas. Many truths are obtained, even unconsciously to those persons who receive them, by implication, induction and progressive thought. The influx of principles into the mind of a person is the result of peculiar development, condition and spiritual elevation.

Divine consciousness is something that grows up in the soul by prayer and divine communion. It is the crowning development of the religious sentiment. Dignity and power reside in thought and reflection. The more the soul dwells and meditates upon divine themes, the more will its capacity be enlarged and the affections refined and chastened. The mind thus expanded, entertains correspondingly enlarged perceptions of time and space, and of those things which pertain to an immortal existence. It is not worldly good that is wanted so much as spiritual magnetism, waking us up, strengthening and elevating us, and so preparing us for all duty, and placing us in such harmony with all the laws that whatever is good for us we shall obtain.

Duty makes us more spiritual ; self-denial, the practice of any virtue, makes us spiritual. To do a good deed unselfishly for its own sake, is to make our life better. The great want of our time is a high spiritual ideal of life and character, as the object of our striving and the end of our worship and work ; a character that grows by the expansion of inward forces ; that is not sour, nor thin, nor narrow, nor without play and movement ; whose positive qualities we seem only to be able to trace in their effect upon others. We know that something about a person stimulates us and stirs every energy, or that it soothes and softens us, dulling our sensitiveness to the sharp angles, or that it elevates us, putting small cares and insignificant objects under our feet for the time, and disencumbering the overpressed mind ; or that it delicately moderates an excessive and turbulent ardor. An

atmosphere emanates from men and women of this sort, which gives to the moral climate of more ordinary people just the bracing or softening influence which they need.

The cultivation of the spiritual inspires the mind with activity and power, and a longing for culture, refinement, beauty, personal purity and perfection. The soul that catches a glimpse of its eternal realities, and tastes its divine satisfactions, is not content with any but the finest ordering of existence, and impatiently turns away from even the noblest doing to commune with things invisible, and retreats from the busy mart to the solitary places for prayer and inspiration.

Fountain of mercy ! whose pervading eye
Can look within and read what passes there,
Accept my thoughts for thanks : I have no words.
My soul, o'erfraught with gratitude, rejects
The aid of language—Lord, behold my heart.

Spiritual things are spiritually discerned. Spirit approaches spirit only by sympathy of a spiritual condition. Divine consciousness is something too fine and grand and comprehensive and lofty and holy to be entirely expressed in the ordinary affairs of life, or to be perfectly content with any merely earthly transactions. Still, the power of religion must be this life-orderer and world-mender. The cultivation of the spiritual need not interfere either with innocent recreation or necessary labor. The alternating series of work and play, of amusement and business, of pleasures and enjoyment, makes the circle of our existence.

Very few are strangers to the mysterious whisperings of consciousness. But, in the haste and confusion of common life and business exactions, it is not often that any one enters into the golden silence *long enough* to interrogate them. Human affairs have been so rapidly and immeasurably

developed that they come upon man with an overwhelming power, out of society's moral preparation for them, with a force unable to be met by moral maxims and principles. Happy they who penetrate into the interior of things, and endeavor to prepare themselves more and more by *daily exercise* to the attainments of heavenly secrets.

If to the right or left I stray,
That moment, Lord, reprove ;
And let me weep my life away,
For having grieved Thy love.
O, may the least omission pain
My well-instructed soul ;
And drive me to that love again
Which makes the wounded whole.

Prayer breaks forth from the pious and poetically reverential ; each soul pleads in his own way for the enfolding love-arms of Providence, for the wise, good and affectionate guidance of a paternal power. Responsive to every real need, infinite sources of love and wisdom perpetually flow into and fill the individual receptive spirit, with consolation, courage and undying hope. Religions may change, but the *religious sense*, which creates them, never. It is indestructibly established in the universe and in the soul of man.

DESPAIR IS NO MUSE—HOPE IS THE UPLIFTING POWER.

The highest window of the soul lets in the beams of sunshiny hope. Without hope there is no activity, no motive that exalts to bettering, no life, no joy, no inspiration.

There is no other breeze to fling one ripple o'er being's stagnant sea.

The horizon broadens as the soul aspires. Hope on a low scale never feels sure of anything. Hope, like every other organ, is capable of cultivation ; and in its normal action it puts us in working order.

Hope is comfort in distress ;
 Hope makes misfortunes less ;
 Hope makes our sorrows light ;
 Hope is day in darkest night.

We should not make hope less by satire and skepticism ; but help the young soul to blow the coals into a useful flame. Despondency comes easily enough to the most sanguine. The cynic can make the most buoyant disheartened by a single word. So easy is it to sprinkle everything with doubts and make the most stable of facts seem all afloat in uncertainty. So hard is it to wipe away the doubts that may be dropped by a single dash of the pen. There are those whose words fall like a frosty day on the earth and make all that is blooming and odorous vanish. It is cheap and easy to destroy. But once hold truth invaluable and doubt loses its paralyzing force.

False pride undervalues and contemns. There are, perhaps, no evil passions which are so carefully guarded from the world as those which proceed from envy. Whoever is envious of another, confesses his inferiority to that person in some point of view. This is the way to lower one's self-respect, and is not conducive to elevatedness of mind and calmness of manner. *Anxiety is effaced from all properly unfolded minds.* They are serene and happy.

Action and re-action are inevitable. Some people represent the motor power. They seem to be peculiarly adapted to provoke stupidity into thinking. Their true function is to excite, detach and enkindle.

Mere logical exercise is a prostitution of the faculties. A beautiful and heavenly *time* it will be when men shall universally exercise reason concerning the great questions of to-day ; then will they become, not mere disputants, but true and serious inquirers after truth. Superficial high-minded-

ness, or the positiveness of ignorance, or the pride of knowledge, seal the soul to the reception of truths. Many philosophers, becoming wearied with the ever-recurring contradictions and paradoxes of human nature—acting foolishly when wisdom was appropriate, manifesting insufferable weakness when strength was demanded—have allowed themselves to grow cynical and sarcastic, and so live in a prison of logic, positive and skeptical.

It is difficult to harmonize conflicting views with the positive and tenacious of opinion. Knowledge must supersede opinion. It requires the same amount of evidence to disbelieve as to believe. We look afar off when the solution of a truth lies right before our eyes simple and natural. Some people find a gratification in scrutinizing everything and comprehending nothing—will without motive, power without design. In merely looking and in idle gazing there is no observation; in mute wonder there is no science. But what the human mind demands and resolves to find, it never fails to discover, and success but engenders new desires.

The mind grows large in proportion to its breadth of application. Originality is being one's self, and reporting accurately what we see and are. That we are benefited by everything in proportion to the justice with which we treat it, is not yet practically recognized.

How much they err, who to their interest blind,
Banish the tranquil bliss which heaven for man design'd!

The one great error is in ignoring the joys and blessings of our existence. It withers up the springs of gratitude in the soul, and retards the sensibilities of our nature. A spirit of thanksgiving is the soul of all true religion, the mainspring of all successful life.

Be grateful for what heaven bestows, of light and life and love;
For the beauty everywhere around, and the glorious skies above.

Be grateful for the thrilling joy in every pleasant sound ;
 For the burning eloquence of words, and music all around.
 Be grateful for the happiness the sweet affections bring ;
 For countless blessings every hour, and hope in everything.
 Be grateful for the wealth of mind that God hath given thee ;
 Be grateful for the priceless gift of Immortality.

THE SOUL NEEDS APPRECIATIVE SYMPATHY.

Men want to see themselves reflected in the hearts of others. They do not want compliment and flattery, but *kindly* recognition and notice at the hands of their fellows. To give this is but justice, but it is a justice which will sweeten many a bitter experience, heal many a heart-wound, and cheer many a sad and lonely life. Those who have never pined for an appreciative recognition and love, know not what they endure who hunger and thirst for them. There are those who need the encouragement of approval. There are more than is thought who feel the burden of imperfections too sorely, and receive strength from approbation. An assurance from a beloved friend, a word of cheer, how potent to nerve the heart that cannot be calm without sympathy.

Life is made up of little things. We should accord credit and dispense praise to the deserving. Were we as ready to commend others as to criticise them, we would find more to commend and less to criticise. The satisfaction in the attainment of knowledge and excellence is immensely increased by an appreciative sympathy.

This attribute of the affections can be strengthened by exercise. No faculty whatever will *grow*, save by the performance of its special functions ; a muscle, by contraction ; the intellect, by perceiving and thinking ; a moral sentiment, by feeling ; consequently, selfishness may be rendered less, by arousing a fellow-feeling with the desires of others.

Who lives well, lives sympathetically. Those who love most live most truly. We should seek happiness in trying to make others happy. The cold distance which vice, vanity, ignorance, covetousness, selfishness, self-esteem and fear have created and nourished, must be melted away by the sun of intelligence, love, veneration, hope, ideality, adhesiveness, conscientiousness and suavity. Force must give way to thought, knowledge and virtue.

The resultant advance of individuals and nations is in the direction of thought. Happiness for *all* being the object, let every action during the day spring from well-conceived and well-developed thoughts.

Men should become Christ-like—above the plane from which temptation emanates. The *departure* from the *highest purposes* ultimates in failure. When it is announced as a dictum that no individual being can hope to rise above his highest conception of immutable justice, then we shall seek happiness in a broader and more ideal philosophy, and with a truer light, and with a philosophic habit that will lead directly to the precious idealization of happiness.

Happiness seems to be the common object of life; but people err as to what constitutes the true means of happiness. Pleasure is the spirit's pay for work well done; happiness, the successful pursuit of an end; perfection, the resultant of moral dynamics. Happiness does not exist in any exhilaration or ownership, but comes from the *right use* of the faculties of body and mind, and from inflexible integrity.

If there is a royal road to happiness, the simple-minded find it, and the peace and contentment they participate is a boon which the vexed and scheming adventurer, however *well meaning*, is seldom privileged to enjoy. There is only one way in which genuine simplicity can be attained by those

who would fain reap its advantages. It is composed of three primary qualities—honesty, thoroughness, purity—and these produce a fourth individuality.

Affectionate communion with trusted and confiding friends appeases the misgivings of conscience, satisfies the vague searches of the mind, and gives peace to the cravings of our gregarious nature. In free intercourse with others, our foibles are kept in check, and we come to differ less upon fundamental principles. Comparatively few can afford to do without the animating motives of fellowship. We instinctively imitate our compeers, and the more we live in the presence of souls of inspiring nobleness and commanding virtue, the more shall we become like them, and attain, perhaps, a colossal placidity. It is a great blessing to associate with affluent natures, who are always generous and life-imparting. They are those who deserve happiness, because they make others happy.

No one can live long apart from their fellows without suffering in the affections. Isolated being and unaided doing are incompatible with true humanity and permanent progression. More of active life would keep the thoughts in better balance, and the mental base more expanded. What is needed to make life really valuable and happy is a mind thoroughly alive in all departments of thought, and rich in the power of reproducing all it gains inwardly.

To have richness and peace of soul we should have less of vague passion and ambitious activity, and more of dedicated sentiment to the inner life. If any soul has a healthy thirst unslaked, or a healthy hunger unappeased, be sure it has not drank of every fountain, nor eaten of every fruit in the illimitable gardens of the Lord. The worth of life lies largely in the *fact* that the spirit is always hungry, and finds its happiness in being fed.

We have aspirations unsatisfied ; desires and wants known to the human soul, beyond all provisions appertaining to earth-life ; because earthly things are *too gross* to supply those needs that originate in the finer sensibilities of our mentality. The soul is a finite agent, and is dependent upon a higher power and system of laws and forces for its improvement and perfection, than can be found in this state alone. The robes of our being are in the air ; and we *grow* as men by *assimilating* the ethereal properties of nature, and the forces of a spiritual world.

Nature is a great teacher to a reflective mind. We should feast upon the landscape and the melody of human hearts, and drink in the inspiring nectar that distills from friendship and the converse of noble minds. It is remembrance, admiration, longing, wonder, musings, love, whose congenial haunts are the still library, the lonely shore, the hill, the glen, the sea and sky—that feed and inspire the poetic mind.

Imagination is a discriminating quality. Its true office is to probe the metaphysics of creation, to give substance to shadows, to discriminate between this and that, and to make finely drawn distinctions ; to sing of the good and true, of the pure and free ; to transform the strong facts of science into the bread of life ; in molding the surface truths of philosophy into every conceivable form of beauty ; and to discover in *all things* the presence of truth, in each man a thought of God, in every form the beautiful.

We secure to ourselves great opulence by learning that human genius in every age, when at the moment of incubation, projects the germs and fore-gleams of great truths which live beyond the tomb ; so that poetry and music, more especially, and the singing of birds, and the breathing of beautiful flowers, and great thoughts that come flowing into

ideality from sturdy mountains, all enter into the rudiments of that higher education which is designed to be completed beyond the stars: all these will come when we internally desire them.

The mental constitution of man is so symbolical of higher spheres of purity and refinement, that the most degraded of all beings have formed conceptions of the infinite. Faith might well be stated to be the *intuitive embrace* of a spiritual substance. Man's conception of God must grow out of himself, and be a part of himself. He can form no idea of a being of different qualities from himself. Opinions, customs and habits are the legitimate fruits of an insensible growth.

Why, when all is bright and lovely, should a gloom
Be spread around us? O, blind and thoughtless soul,
'Tis the same power that reigns; and the same love
Is traced alike in brightest sun or shadow.

WE SHOULD STRIVE TO HAVE A BETTER COMMAND OF LANGUAGE.

We should be able to make some decent toilet in words. Clearness of language springs spontaneously from definite and precise ideas. A sublime and beautiful theme appropriately seeks to clothe itself in beautiful language. The sound of some words gives them a degree of fitness that their etymology does not suggest. Signs and words are inventional, superficial and arbitrary, but the principle of language is natural and eternal.

While an ordinary muscle-worker uses only three or four hundred words, the brain-worker uses ten thousand to express the motion of his intellect.

Language excites language. The action of any faculty in one person excites and awakens the same faculty in others.

Words cannot die whose import dear
 Was ever meant for human weal ;
 They follow on, our life to cheer,
 Part of sorrow's sting to heal.

Without knowing the force of words, it is impossible to know men. It is impossible to think without words. Thought must be clothed in words. Feeling is not fond of words. The soul's choicest sentiments refuse the incarceration of grammar and verbiage. But the intellect can do nothing grand and worthy without the presence of appropriate phraseology.

A little said and truly said, can deeper joy impart,
 Than hots of words which reach the head, but never touch the heart.
 A voice that wins its sunny way, a lonely life to cheer,
 Hath oft the fewest words to say. But, O, those few, how dear.

The communicativeness of our nature leads us to describe our own sorrows ; in the endeavor to describe them, intellectual activity is exerted, and from intellectual activity there results a pleasure, which is gradually associated, and mingles as a corrective with the painful subject of the description. In the hours of regretful tenderness we feel—

A presence that disturbs with the joy
 Of elevated thoughts ; a sense sublime
 Of something far more deeply interfused,
 Whose dwelling is the light of setting suns,
 And the round ocean and the living air,
 And the blue sky, and in the mind of man ;
 A motion and a spirit that impels
 All thinking things, all objects of all thoughts,
 And rolls through all things.

CONVERSATION IS THE FOOD OF FRIENDSHIP.

True social feeling, true appreciation and cordiality, naturally express themselves in words, and are strengthened by expression. We talk to keep up good feeling, to enliven

the else dull hours, to give expression to the interest we feel in each other, to throw off the burden of too much private care and thought, and elicit the sympathy that is restful and refreshing.

Naught on earth is so consoling as the love of humble hearts.

One of the happiest and best things in life is a perfect understanding between sincere people and kindred spirits. A sympathetic and congenial conversation, an honest and gracious interchange of the treasures of gifted minds, who respect and esteem each other on the ground of common loyalty to truth and progress, would be an inexpressible charm as well as advantage.

We should endeavor to be able to carry out the soul in appropriate language. A cultivated person has the whole scale of speech, and can talk everywhere, as needed. A well-founded statement embodied in precise language is persuasive and carries conviction.

We like to get at other people's thoughts and disentangle our own. The beginning of our acquaintance, whether with persons or things, is to get a definite outline of our own ignorance. The desire to please, to persuade, keeps all the faculties in a state of excitement, which multiplies the intellectual energies and leads to the conception of ideas not otherwise evolved.

Conversation often leads to friendship. We like those persons whose social tone chimes with ours, whose tastes and sentiments are similar. It is wonderful how we feel through our thoughts, and have thoughts only as we have words to utter them.

Thoughts become words, and *words become habits*. It is the law of the universe that good thoughts produce corresponding deeds. We should choose generous expressions, and try to utter language that is neither inappropriate nor unpleasing.

A heart full of tenderness gives utterance to words of friendship and love. There are persons who have a beautiful social and moral presence, whose every word is tender and true; their very breath is imbued with purity and benevolence, like the fragrance of roses.

'Tis sweet to hear the lips of truth, breathe words of tenderness.

The ability to carry zest and sunshine and moral elevation into a social circle is a rare one. The colloquial talent is often more influential than oratory, pathetic, persuasive and divinely refreshing.

WITHOUT FORCE OF CHARACTER THERE CAN BE NO FORCE OF EXPRESSION.

There is no more convincing argument for lineage than the voice. Use what language we will, we can never say anything but what we are. Words never gush out with persuasive power from a feeble heart. The ingredients of the best conversation are truth, courage, deference, good-nature, cheerfulness, sympathy, courtesy, tact, charity. In connection are the tones of the voice. Words should be ejaculated with emphasis and effect, with clear articulation and energy of tone.

Felicity, not fluency, of language, is a merit. An æsthetic feeling for the beauty of language, for its genius and expression, is attainable only by long training. If reading enriches the mind, conversation polishes and expands it. The divine gift of imparting high thoughts in easy conversation, is possessed by few. It is the most natural and the most spiritual means of intellectual culture; it is the way to exhume and exercise the mind's latent wealth.

Appropriate phraseology is the best expression. Some persons are perpetually hovering over the narrow limits which separate the sublime from the ridiculous, and are liable to be wrong in just one shade of expression. Language is

the art of transferring thought into expression, supplemented with the gift of continuation ; and it receives its significance and power from the person who uses it. Unless permeated by the *higher* faculties, unless it be not the clothing but the creature of thought, it is quite a humble power. Matter is more than manner, thought more than mannerism. Dependence in all circumstances must be upon the quickness, accuracy and solidity of judgment.

We can acquire a facility of expression by uttering as we read. Practice is nine-tenths. It is hardly too much to say that all the noblest things in the world are the result of study and unremitting effort. Deficiency in conversational powers may be supplemented by art. Conversation is truly reciprocal ; and, when proper courtesy is observed, the oftener the talk is thrown back and forth between the parties engaged, the more interesting it becomes.

- Artistic speech is coy, and must have the encouragement of a respectful audience. It is not compatible with a succession of interruptions. Wisdom never argues. It states principles, and gives methods. Combative conversation is invariably injurious and unrefined. We should be too refined to be coarse, and too good-natured to be caustic. The *truly developed* are known by refinement and consistency of deportment. They instinctively avoid personalities or grievances, and all that is gloomy or disagreeable.

There is something pleasing and amiable in sincerity, openness and truth ; something repulsive in duplicity and falsity. Detraction and ridicule destroy affection and ultimate in disrespect. In conversation, be sincere.

Actions and words are carved upon eternity. Have no depraved thoughts, if you would foil the tempter's power. It is infinitely easier to change our thoughts than their results—bad words, bad habits.

We speak evil of others, and should we not fear what they say of us? Speak ill of no person if thou wouldst not hear what will trouble thee. No human eye can foresee the remotest consequences of the simplest action; no human prudence can calculate the effect of one glance of the eye, one uttered syllable, one forward or backward step. A thought may be the regret of a lifetime.

There is no privacy that cannot be penetrated; you cannot hide a secret. Manners are the revealers of secrets, the betrayers of any disproportion or want of symmetry in mind or character.

There are eyes, some of good, some of sinister omen; asking eyes, asserting eyes, and eyes full of fate; liquid eyes, wells that one might fall into; aggressive and devouring eyes, that can threaten like a loaded cannon; or, in altered mood, by beams of kindness, can make the heart dance with joy; and eloquent eyes, that flash out comprehension from fertile and active minds.

A keen eye will see nice gradations of rank, or see in the manners the degree of homage the party is wont to receive. Each person always carries in his eye the indication of his rank. Wise men read very sharply all your private history in your look, in your gait, and know whether you develop a low, mean or high order of mind.

Slander, that word of poison, only finds

An easy entrance to ignoble minds.

Beware how, by jest or sarcasm, you ever wound any heart. There is a merry malevolence which is less pardonable than open scoffing. There is a provoking condescension more galling than the most ungovernable outbreak. There is a persecution sharper than the ax. There is an iron that goes into the heart deeper than the knife. Cruel sneers and sarcasms, and pitiless judgment and cold-hearted calumnies—these are persecutions.

Fancy is one of the hardest of the intellectual faculties. She cannot be made serious. Whereas, the imagination is in all things the reverse; she cannot but be serious. She sees too far, too darkly, too earnestly, ever to smile. The gentle Nazarene wept in deep sorrow and compassion.

Speak not harshly—much of care
Every human heart must bear;
Enough of shadows darkly lie
Veiled within the sunniest eye.
By the childhood's gushing tears,
By the griefs of after years,
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly, much of sin
Dwelleth every heart within;
In its closely covered cells
Many a wayward passion dwells.
By the many hours misspent,
By the gifts to error sent,
By the wrong thou didst not shun,
By the good thou hast not done,
With a lenient spirit scan
The weakness of thy fellow-man.

POLITENESS IS THE GREAT LUBRICATOR.

Politeness preserves the social machinery. When the spirit of true politeness dominates the individual and the home, there will be less discord and more harmony. He who requires much from himself and little from others, will keep himself from being the object of resentment. They who respect others will be respected, but undue familiarity and fraternal equality may be inadequate to the maintenance of the balance of power.

Exactions increase as they are submitted to. Human nature, when viewed in its crude state, is quite on a level with the animal kingdom. There is neither gratitude,

pity, love, nor self-denial; no idea of duty, no principle; but covetousness, ingratitude, selfishness and cruelty. Fraternal love is the missionary blossom of spiritual civilization. The custom was to put to death any one who carried in the mind a new idea, or a mighty impulse in the heart.

But now the world recognizes the tenderness in the little word *all*. What are your distinctive principles of belief, is a question of the past. One touch of nature makes the world akin. There is coming to be, in time, a sure progress into truth and right, founded upon a sincere love of what is intrinsically just and permanent. There is a sacred pride and generous joy in paying tribute to noble character.

Lands intersected by a narrow frith
 Abhor each other. Mountains interposed
 Make enemies of nations, who had else,
 Like kindred drops, been mingled into one.

All things are blessings *only* as they come and go when needed.

If we, through all life's changing hour,
 Could drink the sweet from every flower,
 The poison leave behind;
 How many balmy comforts sweet,
 Blooming always round our feet,
 We every day might find;
 Our lives should bear the perfect fruit,
 Of true politeness day by day,
 And like a sweet Æolian lute,
 Give pleasure on life's way.
 Bearing life's duties and its cares,
 With faithful, patient might,
 All watchful of the tempter's snares,
 All earnest for the *right*.

TRUE POLITENESS IS IN ITSELF A POWER.

A readiness to be pleased, an openness to friendly advances, is a wonderful start in life, and may be considered

one of the most effectual equalizers in the matter of natural advantages. An average capacity so endowed is, by this mere response to good-will, on a level with a superior but captious intelligence. This is the clew to so many seeming anomalies and sports of fortune.

Society does not want the abstract best man, which means somebody who would be best if many things in him were different from what they are, but the man who can work best with others, who can be brought out, and with whom it is most pleasant to get along.

If we forget to be polite, others may. Graceful courtesy calls forth the courtly qualities in others, and tends to make them what we treat them. It insures authority, by removing the desire of resistance. If we would have our companions true, noble and good, our manner toward them should indicate that we think they are so. A kindly and sympathizing influence thrown around the mind induces aspiration.

Rudeness and harshness promote hatred. If we would disarm opposition, we should be sincere and kindly in manner. Humor is the sweetest repellent. Happy they who have a lyre in the heart, and in the mind a music which their actions execute. Alas for those who never sing, or laugh, or make merry, but die with all their mirth and music within them.

Happiness in life may be greatly increased by the small courtesies in which there is no parade; whose voice is too still to tease, and which manifests them by tender and affectionate looks, and little acts of kind attention.

Courtesy is almost a virtue, because it contributes to the happiness of others. It is the benevolence of behavior. It cultivates refined and kindly accents, and gives exercise to the feeling of commiseration which is so essential to man.

We should train to the outward marks and methods if we would awaken those feelings in others. Even the simulation of an emotion tends to arouse it in other minds.

Manners are the happy way of doing things. Men before good manners, but it is astonishing how much good manners add to the man. There are certain manners which are learned in good society, of such force that if a person have them they will be considered and everywhere welcomed, though without beauty or wealth or genius. Give a child address and accomplishments, and you give him the mastery of palaces and fortunes. The power of manners is incalculable. A person of extensive observation is able to relegate to individuals their true social position. The face and figure of each person indicates the social and moral rank. There are eyes steadfast, serene and bright, well able to second a distinct and calm demeanor.

The basis of good manners is self-reliance. There must be a complacency in conduct, and good-nature. The happy gift of being agreeable seems to consist not in one, but in an assemblage of talents, tending to communicate delight. Occasionally one meets with a person so exactly formed to please, that he gains upon every one who hears or beholds him. A man agreeably disposed, if he has common-sense and a benevolence of demeanor, conciliates the minds of others more than the intellectually gifted without this disposition. Complacency humanizes and harmonizes society. Graceful manners are more impressive than glittering garments; but fine manners need the support of fine manners, as beauty needs the support of beauty.

Observation should take the place of experience. Some minds have no conception of the kind of reserve that people of higher culture are governed by. Oh, the gracefulness of the best mannered and most unfolded men and women.

The act of pleasing is finer and higher than painting or sculpture; and it would be a great deal pleasanter for everybody were it more generally studied and practiced. To be truly civil is to be self-sacrificing—to make others happy without regard to self.

Dignity is a high sense of propriety, heightened when joined to elevation of deportment, fine taste and large culture. Make not thy friends too cheap to thee, nor thyself to thy friend.

Neglect in dress, neglect in address. Dress undoubtedly has a moral effect upon the conduct of mankind; there is a subtle influence in becoming dress.

A taste for dress is as pronounced a taste as that of music or literature or art. All are affected and taken captive by dress. All should express themselves in dress, and not let dress express them.

Fashion should have a basis of common sense. In following the laws of fashion, we should consult the laws of nature. To observe the rules of hygiene and consult true beauty in dress, is a problem of the age.

The demands of society require that our costume be of the prevailing style; consequently, amid victorious and slavish customs, human nature is upset. By the irresistible whirl of falsity and fashion, society involves and crushes an innumerable number of kind and generous natures, down to ruin and despair.

We sacrifice to dress till household joys
And comfort cease. Dress drains our cellars dry,
And keeps our larders lean; puts out our fires,
And introduces hunger, frost and woe,
Where peace and hospitality might reign.

Fashion is the science of appearance; and indifference to dress may be as grievous a dereliction against the real philosophy of social intercourse, as indifference to attitude and drapery of figure would be against the philosophy of the fine arts.

We should live nearer to nature. Whatever is false and degrading in fashion, custom or any of the arts of civilization will be done away—the fearful inequalities, the disproportion of labor and compensation, the dear-bought luxuries of the few, *the ill-requited service of the many*, and all the crimes and distress which spring from abject poverty, on the one hand, and inordinate wealth on the other; and men will live nearer to nature; there will be a relation of reciprocal service between them; according as man renders, he will receive; according to his *use* will be his possessions. The glory of beauty and greatness of soul have never been truly seen or sung on earth. Man is not compelled to carry all his faults, excesses and defects to his grave. Let us, then, be up and doing; let us improve until called hence, so that the occupancy of our talents here shall fit us to receive a far more exalted trust hereafter. Let the soil of our souls become fruitful, then we can the more readily unfold a better social organization, and aid every truthful movement for the rectification of government. Let us absorb the breath of wisdom with our intellectual faculties; become calm, intuitive, normal reasoners; then will the tide return sweetly upon our moral nature, and everywhere flow among our affections, until every inward cup is full, and each faculty shall know the truth from the least to the greatest—then will magnanimity of soul disarm all adverse criticism.

Perfection of character is the secret intention of nature. To be free from the tyranny of temperaments and despotism of organization, free from the fetters of unworthy habits, free from the odious entanglements of the world's perplexing cares and anxieties, free to live in the best sentiments and noblest thoughts, free to live in the sweetest and tenderest sympathies, free to act the holiest impulses of the heart, free to follow the leadings of our divinest moods and aspirations

—this is a boon and achievement which few persons in this world ever realize and which the majority of people hardly comprehend. Yet it is the freedom we should constantly aspire and strive after. This is the freedom which human nature predicts for its destiny ; the freedom to which our faculties point, like so many prophecies, to fulfill in the great hereafter ; the freedom which is virtue, peace and blessedness all in one. And to achieve a boon so rich, to attain to a state so exalted, is worth all the efforts we can possibly make, all the struggles, conflicts and vicissitudes of a lifetime, all the pangs and prayers of the most intense experience—all that we can do and endure. But it is a satisfaction to know that our bonds are elastic ; that every effort we make for a larger liberty widens our range of being ; that every effort for new power increases our moral strength ; that every conquest over what is below, lifts us up, and every outreach for what is above carries us onward. And so by slow and patient effort, endeavor pressing after aspiration, and aspiration re-enforcing endeavor, we shall finally attain true harmony of character. If a man would obtain truth and righteousness, he is admonished to study the great sustaining principles which organize and control both matter and mind ; to *recognize* and OBEY the unchangeable laws that govern the whole SYSTEM of the material and celestial existence. Each individual must aspire, and *grow* into a discriminating knowledge of truth—the *right* relation of things. Then will truth be seen as a simple unity and sublime reality.

“ I will run the way of thy commandments when thou shalt enlarge my heart.” Psalm cxix, 82.

One time my soul, impatient, made request

In words like these : Dear Lord, Thou knowest well

How poor, how mean my service is at best—

How narrow are the bounds wherein I dwell—

How straitened is my life, how small my sphere ;

All this, and more, doth to Thine eye appear.

Then wilt Thou, Lord, increase my usefulness ?
 Sweep down the narrow boundaries of my life ?
 Or set me in a newer, larger place,
 Where I may share the service and the strife,
 The weariness as well ? I ask not rest,
 But room to do Thy high behest.

I count, with saddened heart, my passing days,
 So full of petty needs and petty gains—
 I long for one great work whereby to praise
 Thy name ! one noble offering, scorning pains.
 Enlarge my life, make all its pathways broad,
 That so my eager soul may serve Thee, Lord.

Then, as I mused upon the sacred Word,
 Methought the answer came, "The fault lies not,
 Short-sighted worker, in the narrow road,
 Nor in the straitened life, nor humble lot ;
 Not these the hindrances that fetter thee,
 Then ask not wider opportunity.

"But ask a larger heart—thy greatest need—
 A heart enlarged, and filled with faith and love ;
 Seek but for this, and thou shalt learn, indeed,
 How life below may bloom like life above ;
 And, with thy heart enlarged, no path can be
 A narrow or a barren path to thee."

Rebuked and penitent, I pondered long
 Upon the words the Psalmist breathed of old ;
 Viewed by their light, I felt my prayer was wrong,
 Since then, I only ask, by faith made bold :
 Enlarge my heart, oh, Father ! for I see
 That thus, and only thus, our steps draw near to Thee.



PART SECOND.

ETHICS OF LOVE.

LOVE IS THE FIRST RUDIMENTAL ELEMENT OF THE SOUL.

Love is that liquid, mingling, delicate, inexpressible element which is felt in the depths of every human soul, because it is its germinal essence.

Love is the primary cause of all action, of all will and of all thought. It is the spirit of love which reveals a universal sympathy and relationship. *Love is harmony, and the harmonies of nature are the conditions of perfection.*

Love is the seed-fountain of affection, volition and intellect. In the center of man's inner life is found that substantial principle, an element as real as light and electricity, which we term love.

Conjugal love is first in all the inspirations of life. Love flows out from the mind in a continuous tide, as the warmth of the sun flows unceasingly—in gentle affections and humane emotions. Love is the social element, and nature has so organized man that he is surrounded by an atmosphere through and by which its attractions and repulsions are expressed.

Mightier far

Than strength of nerve or sinew, or the sway

Of magic, potent over sun and star—

Is Love.

Wisdom is the perfection of love, it flows from love, is directed by experience, modified by will and rendered perfect by knowledge. Wisdom is the thinking principle, the faculty that cogitates, investigates, searches and explores. It is the faculty that analyzes, calculates and commands.

Will is a force which serves as the connecting medium between love and wisdom, being subject to the influence and suggestions of each. The will-power cannot come until knowledge is obtained. But, if a man has an untoward ambition, the will is alike favorable to ambition. If he is without ambition, there is no vaulting of the will.

Love, being the first element, or the essence of the soul, is accordingly imperfect, unguided, and, like the lower forms in nature, is developed angularly. It is the parent of eccentricity, impulse, fantasy, imagination and inflated conceptions of all things invisible, intangible and unreal. Wisdom must throw its temporizing influence over love before the soul can become self-poised and upright in character.

Love's holy flame forever burneth ;
From heaven it came, to heaven returneth ;
Too oft on earth a troubled guest,
At times deceived, at times oppress,
It here is tried and purified,
Then hath in heaven its perfect rest :
It soweth here with toil and care,
But the harvest time of love is there.

Love gives to life its precious nourishment. It is the element of tenderness, kindness, affection, attachment, and of all kinds of pure, unsophisticated sentiments, such as gush spontaneously from the depths of the soul, and are expressed in music, in language, in paintings, in foliage, in embroideries ; and in all indescribable beauties under the vaulted chambers of the expanded heavens.

The enchanted dawn of every life is love. Those who have known what is love in its perfection, though on earth and but for a moment, need not ask what reward awaits the just.

Beautiful sincerity and comely Love !
Whose smiles from reason flow
And are of Love the food.

Love manifests itself in conjugal attachments, which is outwardly expressed in individual association and marriage. This same love enlarges the sympathies, and is modified into universal love.

Perfect love exalts every human function. Love has an affection for the invisible and sublime. Love and music are alone adequate to express the heavenly state of spiritual existence. It gives rise to hope, and this clothes itself in an aerial garment of contemplation, anticipation and expectation. Love has many subtle signs that reveal inward emotions and relations, and, being the strongest passion of the human soul, leads all the rest. Love is found to be the parent or resident of all those feelings and impulses and sentiments which characterize the spirit in its threefold external connection with nature, society and nations.

Sentiment fortifies the mind as well as the heart. *If we would perfect our natures, we should exalt our affections.*

Love is a virtue for heroes !
As white as the snow on the hills,
And immortal, as every great soul is
That struggles, endures and fulfills.

Love must be anchored. The eccentricity of love and will is modified by the pervading and controlling influence of wisdom. He is the mightiest man who can, amid all circumstances, control the impulse of love by the voice of wisdom.

The intellectual faculties must be cultured and the mind sufficiently developed to impart to the affections a clear image of the ideal companion.

Ye who guide the fates and furies,
Give, O give me, I implore,
From the myriad hosts of nations,
From the countless constellations,
One pure spirit that can love me,
One that I, too, can adore.

LAWS, ESSENCE AND IDEAS OF LOVE.

Let the will be set upon the path of lovely duty. To follow the ebbings and flowings of affections merely, would be living a beautiful life in childhood ; but it would not be worthy or characteristic of truly unfolded men and women. Human intelligence and memory are obedient to a different set of laws ; and yet they are not antagonistic to the best needs of the affections. Mind obeys the will, and matter obeys the will. Man is conscious of his consciousness, although he cannot fully comprehend the totality of his superior powers. There has come to be an identification of mind with matter. There is a power enthroned in man's consciousness to which both the matter of his body and all the mind in his possession are subservient. This power is the pivot on which his universe revolves. We master by it all that impedes our growth and progress. It inspires us with courage, strength to overcome, patience to endure, fortitude to mold, motive to spiritualize matter, and with a sort of peri-consciousness by which we meet and manage everything and all things within our sphere of consciousness. The pivotal power in man to which both mind and matter are servants, is the energy which is familiarly called will. Upon the diamond point of this power turns the entire universe of mind.

Love is the source of quantity in a person. There is great fullness of life, where there is great affection which flows out of love's fountain ; and there is great intelligence where there is great reflection and memory, which arise from the knowing faculties ; but there are presence, individuality, self-assertion, independence, courage, heroism, self-poise, movement and execution, where there is will. The affections, or the reflections, cannot accomplish anything

independent of this power. They may incline or decline, and they may decide or refuse, but nothing less than the pivotal power can impart movement and manifestation.

Without this power, both mind and matter—which are derived alternately from one another—would be motionless, lifeless, formless, *dead*. It overcomes all forms of evil—disease, sensualism in the blood, vices in habits, appetites in the senses; weakness in the moral feelings, hypocrisy, falsehood, and all evil thinking. All this it can do when it is pure; but a wrong-directed will-power inevitably leads to demoralization and social inharmony.

Real individuality and spiritual status can be accurately ascertained by the aural atmosphere which surrounds a person, preceding and following him everywhere and under all circumstances, indicating and analyzing as completely as words can impart an idea to the mind. There is great reality in this atomic emanation about a person, which may do more than the ten commandments to regulate the conjugal relation and perfection of offspring:

Great souls by instinct to each other turn.

LOVE LIFE'S TALISMAN.

Love unfolds, defines and characterizes the individual. Love is the element that conceives of all loveliness, of all gentleness, of all fragrance, of music and of beauty.

Who never loved, never suffered; he feels nothing,
Who nothing feels but for himself alone.

The emotions of love have an import to every soul, as solemn as death. There are duties which cannot be ignored, perfect fidelity to the vows assumed, of mutual assistance, of yielding affection. No outward event can cancel these rights and duties. Pure love which ignores self in a grand benevolence, elevates the lover and the one beloved. It produces

not only a refining, elevating and quickening influence but a balancing, harmonizing effect.

Love demands honor, truthfulness and fidelity. Love is free to choose, but it is not free to cast aside duties once assumed. Marriage is monogamic and final; and, when it has once decided, the fact that its decision is final, is a potent cause of permanency. Paternity and maternity call the entire range of those high qualities designated as love into action. Through this gentle power of fostering love, rude selfishness is banished and benevolence takes the place of force.

Why should we suppress the best of passions, love ?

It aids the hero, bids ambition rise

To nobler heights, inspires immortal deeds,

Even softens brutes, and adds a grace to virtue.

Love receives the sanction of divine authority, and is declared eternal. Love is instinctive, but in man, love means more than instinct; it means the *affections* and all that vast sphere of unselfish qualities which have been aptly termed the *benevolent*.

Love is free under the guidance of wisdom. *The doctrine of affinity is responsible for a large share of erroneous ideas.* Its belief leads to discontent, and thus intensifies any inharmony which may exist.

Love, marriage and mechanism are inseparable. When a man and woman unite their lives, and found a home, the chief consideration which actuates each, is, that it will be permanent. They risk everything on this belief; all their plans are made in accordance with it. There is a trust and confidence which never would be gained if there was a shadow of doubt.

There are rights common to both. Having made choice, marriage incurs the most momentous duties possible for a human being to assume. Rights spring up which cannot be

set aside ; these can be properly met only by a life of devotion between the husband and wife. The fruit of love is an immortal spirit, coming unbidden into this world, and claiming as a right inalienable, the affection and care of its father and mother ; this responsibility intensifies their best qualities

The thought of others, educates the heart. Unselfish affection and devotion are demanded in the conjugal relation, which shall always regard the happiness and pleasure of the other, rather than its own. Less than this will yield unhappiness. The law of mutual culture demands their intellectual refreshment—the law of mutual love requires their affectional pabulum—love grows by sympathy.

Let us each other love and cheer,
Through life's distracting, thorny road ;
And quickly dry the falling tear,
With kind affection's soothing word.

Affection diminishes unless perpetually re-fed. Our race would become happy if each one were able to carry out their love perfectly. But the right individuals do not always unite. Human nature, being fallible, errs in its judgment.

Marriage without intrinsic love is decidedly vicious and unpardonable. The conjugal relation will not admit of unlimited impulse or superficial experiment.

A spiritual basis is the only true starting-point. Love depends vastly upon the propitiousness of relative confluent circumstances for its development and direction. Its holy mysteries, its deep truths can be interpreted. A truer nuptial era will eventually become unfolded, when the nuptial laws are more fully understood and practiced. Woman can not be loved unless she is lovely, and she cannot be lovely unless she is happy.

More of soul life would give more warmth of feeling. How many live an unsatisfactory life, in regard to their

richest inward treasure ! They let their love go by without refreshing their affections. But one can hardly love long without telling that love, and reiterating increases it and gives a new charm and sweet satisfaction. All affection is communicative, and delights, above everything else, to make itself known to the object of its affections. Affection confesses itself continually in look and word and act, making the voice musical and the fingers poetic in every touch. The more it is allowed to flow out in delicate attentions and noble service, the more blessed it will be. The house becomes home, only when love drops its heavenly manna afresh every day. The true marriage vow is not made once for all at the altar, but, by loving words, helpful services, and delicate attentions, it continues its constant and inexhaustible devotion.

Conjugal love is the expansion of the self-love element. Love must be cultivated and increased. One law on which love depends, is beauty. Physical beauty attracts that part of love, which lives in the blood, but the heart of love, which lives in the brain, is attracted by internal beauty. If you desire to be truly and steadfastly loved, see to it that you do not deform your spiritual nature. Physical beauty alone cannot secure permanent love ; but the physical being should present no deformity.

Mental beauty consists in a kind disposition, warmth of emotion, spontaneity of reason, courage and consciousness, genius and judgment. There should be no shrinking timidity or unrefined obtrusiveness ; but modesty and refinement, set in the embroidered framework of manly and womanly manners. Physical beauty consists in symmetry of form and feature, a clean, smooth and sweet skin, ease and grace of motion, pure, sound teeth, and sweet, pure breath.

All may measurably become beautiful in form and youthful in spirit. Age and circumstances cannot prevent the

hygienic process. In order to remain young and redolent with beauty, there must be a rigid observance of the conjugal law and the science of health. Beauty is impossible save through the chaste preservation of the sacred vitalic essence, which, when properly distributed, gives soundness to the body, and integrity, harmony and symmetry to the soul.

Love clarifies; passion blurs. Great love is the exponent of the reasoning powers; as caloric is to matter, so is love to the mind:

For lover's eyes more sharply sighted be
Than other men's; and in dear love's delight
See more than any other eyes can see.

Love is ardent, impetuous, courageous. There never was a weak head attached to a good, strong, heart. Love sees what no eye sees; love hears what no ear hears; and what never rose in the heart of man, love prepares for its object.

Efforts, desires and exertions are much dependent upon companionship. . Man needs some one to live for besides himself. Woman can best incite him to purity of heart and life. If a man and woman be but spiritually married, and at the right period, the twain may grow by degrees more physically and morally beautiful; more in harmony with themselves and their surroundings; and fewer and better children will be the result.

Higher temperaments have higher laws. The non-intellectualist can marry early in life without jeopardizing his own constitution or that of the yet unborn. But students and intellectualists are sadly curtailed in organic power, and in mental completeness yet more, by any premature expenditure of the vitalic essence.

Love's highest attractions take their rise in the superior brain. Love's center is in the soul, and its roots only in the body. The cerebral organs thereof are on the summit of the brain, and comprehend the general æsthetic faculties.

Perfect love has a breath of poetry which can exalt the relations of the least-instructed human beings. A right social relation enhances every pleasure of existence. The only hope of salvation from physical, mental and moral diseases and pollutions that now afflict human beings, is the distinction of sex, and the endearing relations, the purifying and elevating influences, that grow out of them.

When love's well-timed, 'tis not a fault to love.

Youth lives, as youth naturally should, in the outward. A handsome visual expression, a blooming and brilliant face, a form fashioned for display of grace and ease, a sweet voice, the power of song, elegance in dancing and waltzing, some obvious fascination, some single perceptible enchantment—such mainly influence the youthful nature and the *uneducated* imagination. But, inasmuch as marriage has a mission expressly to the inmost soul-life, and is not to be contemplated as important merely as a relation of temporary terrestrial convenience, therefore the young, by *cultured nature*, are admonished to put away not only childish, but youthful things also, before entering upon the conjugal experience.

There can be no disparity in marriage like unsuitability of mind and purpose. The heart may be enthusiastically overflowing with love, and yet the impulse may be of a mistaken and uneducated heart. Love, if not regulated by intelligence, is the most impulsive and discordant; it must be temporized by wisdom.

What is life when love is wanting? A night without a morning; a day without a sun. How unsatisfactory appear all those splendid accidents of existence for which men struggle, without the essential and pervading charm of love. Without this transcendent sympathy, wealth, power and fame will never satisfy the human heart.

Oh, sad are they who know not love,
But, far from passion's tears and smiles,
Drift down a moonless sea, and pass
The silver coast of fairy isles.

And sadder they whose longing lips
Kiss empty air, and never touch
The dear warm lips of those they love,
Waiting, wasting, suffering much.

But clear as amber, sweet as musk,
Is life to those whose lives unite;
They walk in Allah's smile by day,
And nestle in his heart by night.

MARRIAGE IS A COMPLEX QUESTION.

Marriage becomes more complex as the human mind expands. A true adaptation requires an *educated* judgment. The perfectly married are only few, the imperfectly married are many. The race is yet too imperfect and far too ignorant to be capable of making all the marriages complete. Multitudes who marry do so in direct violation of the law of adaptation, and the consequences are serious. Happiness is destroyed, and sickly children are the inevitable consequence. It is time there was a step in advance taken, and that marriages should be made in accordance with physical law; or at least that we should *try* to learn what physiology teaches in this respect. A physiological marriage must be more than a physical adaptation of persons to each other; it must be a mental and spiritual adaptation also. And to accomplish this it must be a marriage of love. Love, then, is the first corner-stone of a physiological marriage, and without it, no matter how well the parties may be adapted to each other by age, habit and education, it is not a physiological marriage. Love is the highest impulse of the human heart. Intellect pales before it. The sacred Book could have said nothing higher when it said, God is love.

All human hearts have somewhere and some time a desire to love and be loved. The love between friends is poor and transient in comparison with the love between man and woman in a perfect marriage. The more perfect the marriage, the more perfect it will serve its ends. The physiological marriage is something more than a union on purely physiological principles for the rearing of the most perfect children. It is a marriage in which there is a union of mind, union of heart, and union of all that is sweet and beautiful in human nature. Marriage is not only to establish a home wherein to rear lovely children; but another object of marriage is companionship with those who may have the same sympathies, hopes, aspirations. It is not a pleasant thing to go through the world without sympathy, and to meet only those who have no interest in us except selfish ends. In the marriage relation as it should be, there can be no selfishness. Each works for the other's good; contributes to the other's welfare. It is an attachment which causes a devotion, a kindness, a respect and adaptation in one person for another. Where this exists in marriage, the life, even if one of privation, is happy. No discords can grow up, for the reverence of each for the other is so great that it gives the most perfect love. Where no love exists, all the good effects of an otherwise physiological marriage is lost. But love must not be taken for mere sentiment, for simple admiration, for an idle fancy.

Love is more than this. It goes to the very core of the being; while the other is superficial, transparent, fleeting. In order, therefore, that there must be adaptation—the parties must have similar tastes, aspirations, hopes and desires. It is not necessary that they should be alike in everything. Difference in qualification or in special gifts, gives to love a zest and makes it broader and grander. In the present state

of human development, nearly all marriages are fragmentary. A perfect marriage can only take place between equals, or at least between equivalents. When the parties are unequal, and there are but few points of agreement, they are only partially married.

It is painfully true that the divine and social intention of marriage is in many ways thwarted; perverted by stupidity, ignorance and want of judgment. Marriage is habitually spoken of as though it were a simple feeling; whereas it is the most compound, and therefore the most powerful of all the feelings. Added to the purely physical elements of it are first to be noticed those highly complex impressions produced by personal beauty, around which are aggregated a variety of pleasurable ideas and sentiments. The sentiment of admiration or reverence is in itself one of considerable power, and which in this relation becomes in a high degree active. There comes next the feeling called love of approbation. To be admired beyond all others is to have the love of approbation gratified in a degree passing every previous experience. To have succeeded in gaining such attachment from, and sway over, another, is a proof of power and closely allied to self-esteem. The proprietary feeling has its share—the two belong to each other—no third party can intervene. Round each there is a subtle boundary that may not be crossed—an individuality on which none may trespass. Each lives for the other in the most sacred intimacies of domestic life; and always—year after year—will manhood and womanhood be consecrated to home and to duty.

Then will the reign of mind begin on earth;
And all mankind pass through a second birth;
Domestic love shall rule the wide world o'er,
And discord, pain, be banished evermore!

HEALTH IS AN IMPORTANT FACTOR OF MARRIAGE.

A condition of health is a condition of holiness, soundness, integrity. There are two processes going on in the body continually, which influence and decide the healthful or unhealthful condition of every person. One is the process of waste, and the other that of renewal. Where the *waste* of the tissue is in excess of renewal, the tendency, if long continued, causes a *diseased state*. Where the renewal of tissue is perfect, health is maintained. Where a healthful condition does not exist, life becomes a burden; the struggle for existence weighs down the individual, and he complains, rebels—he is unhappy.

The physiological marriage must be between healthy persons. Two invalids should not intermarry. If they rear children, these will inherit their diseases. If two persons with a tendency to consumption, scrofula or dyspepsia intermarry knowingly, they commit a sin against their progeny which cannot be blotted out. If two persons both descended from parents with insanity in their blood should marry, they would do a wrong which is unpardonable, because the consequence is inevitably fatal. A physiological marriage presupposes health and adaptation to each other, by habit, education and temperament; but as health is the exception and not the rule, so it is permissible for those to intermarry who are not specimens of the highest condition of health, provided one supplements the deficiencies of the other.

All stress possible should be laid upon the subject of health in connection with marriage. Beautiful as love is, heavenly as is its source, it does not justify doing a wrong to offspring which may affect generations yet unborn. Disease indirectly leads to crime. A majority of all criminals are either diseased or have an imperfect physical development. They

cannot earn an honest living, because of mental and physical imperfections, inherited from uninstructed and reckless progenitors, and because of a defective educational training.

Man requires an educational hygiene. Healthy persons under a physiological marriage often rear sickly children ; they go to excess in labor, in food and drink, in passionate indulgence and nerve waste. They waste life's forces instead of increasing them ; while they are surpassed by the physically inferior, but more wise and prudent. Life is growing more complex with each generation. If it were not so, if the course of our lives was as simple as that of uncultured nations, it would be unnecessary to place so much stress upon physical law.

Closely allied to physiological marriage is physical culture, without which the highest condition of health is not attainable. But physical culture should never be in excess or in deficiency ; moderation should be observed. The physiological marriage requires that the muscular system be evenly and harmoniously developed, although not in excess ; and also that all the organs of the body, the lungs, heart, stomach, liver and intestinal canal be full of vigor—and this can only occur through physical culture. If an organ is allowed to become weakened through want of exercise, the offspring inherits this organ weakened and with a tendency to disease. Modern school systems develop disease in thousands who can never be physiologically married. The multitude of young men and women who work in ill-ventilated factories and dwarf their bodies, are poor subjects for physiological marriage, for this presupposes a high state of physical culture. This truth should be impressed upon the public mind. And, instead of becoming absorbed in selfish schemes for the accumulation of wealth, which too often becomes an injury instead of a benefit to its inheritors, it would be more bene-

ficial to the cause of progress to engage in this highest of all labor, the preparation of public opinion for the reception of these grand, important truths. The blood is a fluid which it is highly important should exist in a pure, rich state in every person, if that person wishes to possess good health and enjoy life. If the mother has thin blood, her offspring will be similarly constituted. Indolence and effeminacy unfit both sexes in a high degree for true parentage.

Women are the housekeepers and provide and prepare the materials of life. Let them remember not only that good diet is essential to their own ability to work, and that of the men for whom they provide, but that, for the young under their charge, good diet may be regarded as *an essential to education*. Every one should be fitted for the occupations of the lives upon which they are about to enter.

HEART, ARE YOU GREAT ENOUGH FOR LOVE?

Heart, are you great enough

For a love that never tires?

O heart, are you great enough for love?

I have heard of thorns and briers.

Love in its depth is a gift and a talent. The capacity for love enlarges by exercise. Affection should become organic and expressive. The affections rise and fall in proportion as they are tenderly reciprocated. None but the loving can be truly loved, and none but the loved can truly love. There is in all this system of affection and disaffection a fine spiritual chemistry, and a subtle law of magnetism.

True love exalts and elevates. Although a man loves mother, sister and friend with a devotion that contributes to his development and happiness, he finds these relations powerless in comparison with the influence of a conjugal companion. Each individual needs this all-supporting, ever-

watchful, beauty-giving nuptial unity. Joy, enthusiasm, inspiration, come with true marriage—so pure, so holy, so grand. Only in our eternal home can its deep mysteries be fully known, its keener joys be felt. The advent of man and woman to each other as husband and wife is the advent of the true and natural savior to the soul of each. Thought responds to thought, will to will, heart to heart; and each views the other in the bright mirror of mutual love.

Naught but love

Can answer love, and render bliss secure.

Love perishes for the want of mutual expression. It is pre-eminently manly in a husband to love his wife, and equally so to give it expression. The power that attracted each to the other must be perpetuated and constantly renewed, or the oneness will cease. Indifferent manners accompany an indifferent heart; and when people are long indifferent to us, we grow indifferent to their indifference, and regard them with a microscopic scrutiny. Those are truest to manliness and womanliness who express affection in the best manner.

The language of tenderness and affection expresses a lovely mission. What elasticity would come to the heart if deep and earnest expressions of love were the rule! How beautiful it is to have our ears occasionally caressed with tones of tenderness and love! Each soul longs to hear in every possible form of expression, "I am thine; thou art mine." Words once spoken are not enough—love needs daily proof. Young lovers are always praising each other, while the married very often reproach each other, and indifference grows out of intolerance. That our influence may be for good, we must know and obey the *laws* by which our relation is intended to be governed. It is a Christian duty not only to love but to be loving. Above all, true politeness will

keep us on amiable terms if we live under its dominating power—

And when by marriage both in one concur,
Woman converts to man, and man to her.

We must bind our love with duty. The moment we love another as well as we do ourselves, or better, the object of such affection becomes from that time a part of ourselves; and we are false to the highest duty of friendship if we do not become to them a second conscience, requiring of them, in their relations to us and the rest of the world, all that we require of ourselves under the same conditions. Mankind must obtain a clearer perception of their relations as men and women, husbands and wives, as brothers and sisters, as post-mortem delegates to the spiritual world.

We want to understand the homogeneous tendencies of our own souls. Nature has made us individuals, as she did the 'flowers and pebbles. The love-feelings carry all the elections between man personal and man philanthropic. They accept themselves in the form of others, as the mother loves her child, the companion his mate, and the brother his brother; but they reject as surely what is not congenial and responsive. We cannot continue to love those who become unlovable. Whatever injures our finer emotions, naturally tends to become repulsive to us, an object of dislike, gathering disagreeable associations. It is unquestionably true, that, while there is nothing which contributes so much to enrich or impoverish us, to elevate or depress us, as our domestic relations, there is scarcely anything which we take less pains to cultivate into all that it is capable of becoming. Our life would be heaven compared to what it is if all our words and actions were regulated by the law of love.

As the soul of music slumbers in the shell,
Till waked and kindled by the Master's spell,
So feeling hearts, touch them but lightly, pour
A thousand melodies unheard before.

The poor are rich if love with them abide; the rich are poor if love dwells not with them. The great secret of domestic felicity lies in the ability to recognize each other's incapacities with *charitable allowance*, reconciling and regulating each other's inequalities, resting safe in the strength of satisfied affection, which, like the note of a tune, settles the music of life, guiding its perplexed measure into one harmonious end.

Every person has an immortal influence. All the sayings and doings of each day and hour, like numerous and various important items, go to make up the final summary of our love. The deepest regrets are for words left unsaid and deeds left undone.

Just a few words, but they blinded the brightness all out of the day;
 Just a few words, but they lifted the shadows and cast them away.
 Oh that the rule of our living more like the golden would be!
 Much, oh, so much of sunshine would go out from you and from me!

Our social relations are embarrassed and our spiritual nature obstructed by the misunderstanding of each other's thoughts and intentions. Too pathetic, too pitiable, is the region of the affections, and its atmosphere ever subject to mirage. Happiness becomes a vanishing or accreting quality. We should be intellectually sympathetic and thoughtfully tender, else a sadness and gloom will be thrown around our minds which memory only deepens and time only intensifies:

If I had known in the morning
 How wearily all the day,
 The words unkind
 Would trouble my mind
 I said when you went away,
 I had been more careful, darling,
 Nor given you heedless pain;
 But we vex "our own"
 With looks and tone
 We might never take back again.

For though in the quiet evening
You may give me the kiss of peace
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning,
That never come home at night,
And hearts are broken
For harsh words spoken,
That sorrow can never set right.
We have careful thoughts for the stranger,
A smile for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

WOMAN SHOULD WAIT FOR HER MESSIAH.

What great inexhaustible fountains of vitality do we begin to discover in existing human souls! In all this great globe, freighted with sentient beings, there are none but may receive from love's exhaustless fountain. If in early life the blessing of a noble love, the satisfaction of her heart, the fulfillment of her destiny, be vouchsafed to woman, let her thank God on bended knee. But if not, rather than yield to the fear of reproach or the force of opinion, which sets so fiercely for worldly advantages, the true heart of woman will wait and wait, even though with weary heart and far-searching eyes she turn from one after another who may seek her love. She will say to them, "Pass on, pass on, I wait for my Messiah." Even if she wait until her eyes grow dim, and her unblessed brow be crowned with silver hair—nay, even when she lies down to rest in her

last sleep, her unloved soul will still say, "I wait for my Messiah." When such is the general type of womanhood, when her fair form is but the fitting temple for her noble soul, when her earnest eyes glow with the holy light of purity, and her lips are eloquent with truth; when dignity is not a studied grace, but the unconscious expression of soul, then man will learn to honor what he cannot corrupt; he will be compelled to love what he cannot flatter.

Woman needs a higher ideal of what she should be to man. Until man finds in woman a character strengthened by obedience to the demands of the inner life, unbiased by worldly aims, expressing itself in a life which regards the interest of an endless existence, we need not hope for anything great or noble in the relation of the sexes. Holiness, the fidelity to consciousness, is the first of manly and womanly duties; that kept, all others are sure to follow. While woman sells herself for gold, she need not expect a more precious medium of exchange. She often decks her person and displays her graces to win—a husband—not love, nor the abiding realities of a sincere and noble heart, but wealth, position, fame.

Woman must put on the armor of self-respect, and keep her intuitions clear, if she would avoid the possibility of misalliance. She must discover her own wants, then find the one fully adapted to meet those wants, at the same time assuring herself that she can as fully meet every want in the nature of the object of her affections. A congenial companion is one who, under any given circumstances, would be affected and feel and act as we ourselves would, one who would enjoy what we would enjoy, and dislike what we would dislike. This is a person who is united to us by a spiritual harmony. Our love craves an object. Spirit seeks sympathy.

True love's the gift which God hath given
 To man alone beneath the heaven !
 It is a sacred sympathy,
 The silver link, the silken tie,
 Which heart to heart and mind to mind,
 In body and in soul can bind.

Attraction must be parallel. True attraction is distinguishable from the fictitious, by the character of its inauguration, whether it comes through the impulse or the reason or both. Is a woman attached to a man without a thought of self? Would she live in joy or sorrow for his sake? Is a man attached to a woman without a selfish thought? Would he work for her development and advancement? If so, and there is no absence of reciprocation, then they can trust their hearts. But unreciprocated affection, after a sufficient acquaintance, is evidence either that the two are not on the same plane of development, or else that the love of the lover is not intrinsic and reliable. When the true husband is revealed to woman, she acknowledges her sovereign. He, too, influenced by her love, walks with manly strength and dignity.

Young man! young woman! every human soul! if you cannot, with your whole heart and will and reason, thus call the one you love, then *beware*; for the fiat of a divine law is about to go forth against your false relation.

Come! come! come!
 Come to our home,
 Never to roam;
 For my spirit is waiting thee,
 Thou with the brave and buoyant tread,
 Thou by crystal fountains led,
 Oh, haste to dwell with me!
 Low, low, low,
 Gentle and low,
 Like the rivulet's flow,

Does thy spirit respond to me;
 Like the song of the seraphim soft and sweet,
 Like the viewless tread of an angel's feet,
 Is thy spirit minstrelsy.
 Blest, blest, blest !
 Oh ! forever blest,
 In its bower of rest,
 Is the heart that awaiteth thee :
 Forthou breathest a song of love divine—
 Pure as the stars that in heaven shine,
 Boundless and strong and free.
 Thine, thine, thine !
 Thus my heart singeth,
 While thy soul bringeth
 Treasures untold to me :
Thine, as the rolling years pass by,
Thine, when our home is in the sky,
 THINE THROUGH ETERNITY.

THE AFFIRMATIVE OF AFFIRMATIVES IS LOVE.

Love is the beginning of knowledge. The benefits of affection are immense. The secret charm is that it soothes the heart, clarifies the mind, brightens the soul.

Attachments must be formed. Man needs to be loved and tenderly cherished. He needs this to save him from a hard spirit and from degrading influences. He needs some nature who would shed the sympathetic tear, share the fearful wounds and vicissitudes consequent upon a terrestrial pilgrimage ; and to impress loftier thoughts, and give to life a sweetness, a fullness, a joy, righteous strength, and, above all, an equilibrium in attraction which only the truly married can realize and represent.

True marriage is natural and inevitable. Marriage, like the pulsations of the heart and the contractions of the lungs, is the work of nature. There is a power that brings a man and woman into this relation. They will necessarily attract

and be attracted until the soul of each comes into a natural, harmonious relation. The soul of each must ever demand, in order to its growth in purity and all goodness, that which the soul of one of the corresponding sex can alone supply.

Self seeks a union with its corresponding self. This electric fusion of souls is the fruition of love. The twain profoundly yearn to ally the spirit :

He loves me ! he loves ! Yes, now I know
He loves me, he loves me, he's written me so.
He's as true as the sun and as clear as the day,
And he says that he loves me ! Oh, what shall I say ?

My heart is so full of love, full to the brim,
That my bosom seems bursting, and all, all for him ;
And now when I know that he loves me so well,
My blissful delight I have no words to tell.

He loves me ! He loves ! I'll say that my heart
Throbs in answer to his—is of his but a part ;
That true hearts united to true joys give birth,
And even win heaven to a home on the earth.

He loves me, I love him ! We love with a love
Such as angels rejoice in ; the seraphs above—
They join with their hearts in the sanctified song
That shall herald our love to the heavenly throng.

The essence of love is unselfishness. Love seeks not its own delight, but finds it in what it seeks for another. Woman possesses in an eminent degree that disinterested goodness which is willing to give all and ask nothing. When woman finds a companion who proves worthy, her brave heart will face the darkest fate. Woman loves the strong and vigorous in man. To these qualities she looks for protection ; but she wants them blended with the tender, the sensitive and the lofty. He knows not her nature who knows not how to gratify that nature ; so likewise woman should know the nature of man. The rough world often makes him appear what he is not. When we take men as

they are we make them worse, but, when we deal with them as though they were what they ought to be, we persuade them to all that of which they are capable.

Love gives a magnetic power to improve and modify. One cannot think and feel in harmony with another without the same mental motion. One does not with impunity live in company with a little soul or an inharmonious nature. We want our companions to have wings to rise with us. We love those persons whose intercourse has the charm of discovery ; whose integrity of faculty and felicity of expression begets a wish to know what they will say on all subjects, and how they will perform whatever they undertake. Each soul has its peculiar individualization, and demands an association with those who give one the feeling of being fully understood.

We will be rich in each other's love ;
We will glory in its vast possessions.

The heart cannot live without love and sympathy. To know that there are some souls, hearts, here and there, who trust us and whom we trust ; some one on whom we can always rely, and who will rely on us, makes a paradise of this great world. Gratified affection is the fruition of spiritual existence.

Feel'st thou no joy, no quiet happiness,
No soothing sense of satisfaction, in
Loving and being loved ? Is there no weight
Removed from the heart, in knowing there is one
To share all, bear all with thee ? To soothe the grief,
Yes, to soften away its human pain
By a superior love ; the cup to temper
With words of consolation and sweet hope,
That even its very bitterness shall seem sweet,
Forgotten in the love that offers it ?

Sustained and soothed by a mutual and unfaltering trust, each rests without a fear in the bosom of the other. It is

not given to words to express the refinement of pleasure, the delicacy of joy, and the abounding fullness of satisfaction, that those feel whom God hath joined in a high marriage of spirit. We strive to attain through marriage a more expanded and perfect development of the elements of our entire being.

The husband is to the ideal, actualized. Every man who has a soul of sufficient power, purity and tenderness, to render his nature attractive to his ideal is happily constituted.

A man's best friend is a wife of good judgment and heart, whom he loves and who loves him. Woman has a sensitive regard for your character, honor, repute, and is always stimulative. The reciprocal influence of the sexes must be direct and powerful.

No man ever does or can evolve his own excellences. They must lie dormant until the molding hand of beloved woman eliminates them.

The reign of love removes the element of conflict. It teaches the true art of saying things. Enforcement by gentleness is a potent power. There is in woman a pleasing gayety which dissipates gloominess and promotes cheerfulness and its sequence—politeness.

Morals follow sentiment. Love in its depths is omnipotent to reconstruct and rectify the human heart. A man ceases to love himself, when others cease to love him.

Every power belonging to the human soul is connate; one-half inheres in one person and the other half in another. Let one person be united with another who has in his or her nature that which is calculated to *call out the latent faculties* of the soul, and there will be a mutual satisfaction.

Marriage is but another name for love, for harmony and perfect trust between two souls. Love strikes its roots in

the spiritual nature. The maiden finds in her hero a wisdom, to which intellect does homage while her heart is won by his attractive goodness.

She leans her graceful twining form
On her hero, bold and strong,
And whispering to him sweet and low—
Time passeth swift along.
They feel alike the sunbeam's warmth
Alike the stormy weather,
And when the sturdy oak-tree falls
They both shall fall together.

The essential element of the marriage relation is oneness, each should seek the *entire heart* of the other. Where human hearts agree, there God will be. Nothing is holier, nothing is lovelier, nothing is happier, nothing is more God-like, than the heart's offering upon the altar of love. We should believe in the omnipotence of love. It is a holy emanation from the Deity. We should listen to catch the lowest whisperings of the soul, until our feelings become deep and tender. We should brood over the wants and sorrows of human hearts until we feel warmly sympathetic. We should cultivate our love by trying to think only affectionately toward all, and accustom our memory to think words such as express friendship and love. When we have learned to respect the heart's affections we shall learn to use them tenderly.

Woman cannot be lovely without being affectionate. Woman is the delicate vessel through which is borne upward and onward through the ages, the rich treasure of human affection. While the voice of wisdom is for self-reliance, for physical and intellectual strength, woman cannot with impunity neglect the beauty in her nature. A woman should be cultured ; but have a very fine touch, for the affections ; and it is far more important that she should talk pleasantly than learnedly. A certain *kind* of talent is

indispensable for people who spend years together. To dwell in harmony, they should be versed in the *niceties* of the heart, and born with a faculty for willing compromise.

How much dearer is the wife than the bride.

We have lived and loved together,
Through many changing years ;
We have shared each other's pleasures,
We have wept each other's tears.

I have never known a sorrow
That was long unsoothed by thee ;
For thy smile can make a summer
Where darkness else would be.

And let us hope the future,
As the past has been, would be ;
I will share with thee thy sorrows,
And thou thy smiles with me.

To the keen eye of affection no change on a familiar face can long remain unread. Friendship naturally produces assimilation ; and the highest state of pure love will be reciprocated and increased as the years increase. More years only elevate, refine and enrich love's experiences. Where true oneness exists, the power that attracted each to the other is more easily renewed and perpetuated. Graceful concessions will prevent disaffection, which frequently arises from trifling causes.

Conformity is a first natural function of each and all the affections. It is a law of mind that we become like those with whom we associate. Children involuntarily obey this law, and become like those they love. They instinctively obey the chemical and mechanical laws under which their minds exist. Parents should *be* what they would have their children become.

Manners take a tincture from our own.

Mutual conformity obtains more especially between husband and wife ; all the tastes and habits of each are but

the reflection of those of the other. This beautiful instinct gives to each a certain control over the habits of the other. Being loved devotedly is indeed most glorious—only age and experience can appreciate how glorious. This is the heart's core of love. This is the spirit union which renders each perfectly happy in the other.

In peace and joyous bliss,
They lived long without debate;
No private jars, no spite of enemies,
Could shake the safe assurance of their state.

Perfect transmission requires the perfect blending of all the parental entities. Fine sympathies and aspirations contribute vastly to the superiority of the formative spirit. In a true love state, therefore, their mental assimilation becomes the most essential feature of love, because it endows their posterity with mind, spirit and soul. It is the glory of our humanity that all the relations in which we stand to each other are stamped by the soul. How above all price is a love ancestry! Talk not of ancestry of princely titles, of knightly deeds, or parentage of wealth or station. This love-lineage is a *foundation* on which the soul may build for eternity.

Oh, sweet, responsive, thrilling flame
That melts our souls in one!
O, holy love, thy joys proclaim
Our heaven on earth begun.
And shall this union find no end?
This flame ne'er cease to glow?
Our twin-born souls still closer blend,
While ceaseless ages flow.
Oh, glorious thought! Oh, blissful hope!
Oh, wise and wondrous plan!
The thought's too vast for human scope,
The hope's too deep for man.
Then know, my soul, and be content,
That not e'en death can part
Congenial souls together blent,
In one great loving heart.

THE WORLD IS FULL OF MISTAKES OF LOVE.

In choosing the ideal companion, one must needs be judicious, because their influence, though silent, is perpetual. Those who are about choosing a companion should know that a radical change cannot be made in their intended partner. This knowledge will prevent the feeling of disappointment and continual dissatisfaction. The unhappy state of woman is the result of error of judgment; the absence of a distinctive conviction of congeniality; and absolute evidence of misunderstanding of character.

Multifarious barriers militate against the true and wise choice. The great mistakes so often made, result from many causes, but chiefly that persons do not understand their own wants, and are not true to their own natures when they do understand them. Man mistakes transient excitement of passion, for love. Woman is influenced by vanity and ambition. Let each attend to the organization and true development of the sexual instinct, and seek to bring it, as they do other instincts, under the control of reason. We should use our imagination to harmonize our nature and lot; to see the truth and conform to it; to see what is out of proportion, and what is the final cure for every human ill. Woman must know her own disposition, as well as the qualities of mind and character of the one she seeks in marriage; conjugal harmony results from the natural pairing of sincerely earnest, unselfish lovers. It depends, first, on your own worthiness; then on that of your partner; and finally on the correlative fitness of your characters. The sphere of one person approaches another in exact accordance with the laws of natural congeniality; and the most reliable internal evidence of a true attraction is a perfect understanding between the parties and an equilibrium of reciprocation. The twain unite

for the best reason, because they cannot remain asunder and still be happy. The heart must love and be loved ; they meet and unite, and their union forms a sphere or circle in the spiritual realm, in which the harmony of existence is felt and manifested.

From this pair is nothing hidden ;
To the twain is naught forbidden ;
Hand in hand the comrades go,
Every nook of nature through,
Each for other were they born ;
Each the other best adorn.

Where there is harmony there is reciprocation. Let all who reciprocate love begin by pledging to each other that they will neither give nor take occasion to feel *indifferent or unkind*. That each has too much *confidence* in the other for onemoment to presuppose they would do an intentional wrong. That, however apparently wrong the actions of either, the other will not think the least wrong was intended, the offenders mean right, and have some other reason for their conduct than intentional guilt. They who understand everything will forgive everything ; they have too much organic affinity of friendship to doubt each other's motives. Let each but start their love career on this presupposition of the other's innocence, and they will invariably seize on any extenuating condition and make the most out of palliating circumstances, if any occasion should ever occur to remonstrate with each other.

Love must have unlimited confidence or perish. Anything that substitutes distrust for confidence, induces a feeling of commonness not indigenous to love. A right relation is indispensable for each other's improvement and perfection. There should be a wish to grow into oneness until each shall have no life apart from the other. Since, from the mind's constitution, it is certain that each nature will act logically

from its own temperaments, it becomes of the utmost importance that its convictions of life's objects be of the firmest and truest, so that the silken cords of conjugal love should never be strained. They are too sacred even to allow the testing of their strength.

Even in the happiest choice where favoring heaven
Has easy love and easy fortune given—
Think not, the husband gain'd, that all is done ;
The prize of happiness must still be won :
And, oft, the careless find it to their cost
The lover in the husband may be lost ;
The graces might, alone his heart allure ;
They and the virtues meeting must secure.

Mutuality is an eternal law of love. Indifference weakens the power of love. Reluctance spoils the happiness of both. Two persons in bodily presence may be infinitely distant apart ; faithfully fulfilling their duties to each other, although they are inwardly and spiritually as disaffected to each other as the poles. Selfishness, indifference and failure in confidence, insufferably impoverish the heart. It is a great misfortune when a woman finds not her heaven in her husband.

I do not dread an altered heart,
Or that, long line of land or sea
Should separate my love from me,
I dread that *drifting* slow apart—
All unresisted, unrestrained—
Which comes to some when they have gained
The dear endeavor of their soul.

Love is the source of all attraction and all repulsion. They who have lived perfect conjugal lives have their reward in reciprocal love, but wherein and so far as they have failed, they have brought its *penalty* upon their own souls, and fearful consequences in the souls and bodies of their immediate offspring. If domestic care did not engross

so much time and thought, there would be a finer exuberance of feeling. The frown, as the smile, is of everlasting effect ! The pictures of the past remain.

Oh, love and life are mysteries, both blessing and both blest,
And yet, how much they teach the heart of trial and unrest.

Love is all that can insure happiness and satisfy the soul. However intellectual a woman may be, her happiest lot is to understand all things through the heart. The desire to please is the beautiful mask worn by a great need of love. In true love alliance, individual sovereignty will be an unmeaning phrase. The more absolute and unlimited the magnetic power of the wife over the husband, the more complete is his happiness ; so of the power of the husband over the wife. Each should express their affection in all the ways natural to love.

I bless thee for kind looks and words,
Showered on my path like dew ;
For all the love in those deep eyes,
A gladness ever new ;
For the voice which never to mine replied
But in kindly tones to cheer ;
For every spring of happiness
My soul hath tasted here.

Adaptation is of paramount importance. The right adjustment of conjugal halves constitutes the only blessed marriage. *The true adaptation and true oneness of the individuals associated, is in proportion to the degree of development and disposition to coincide and concur with each other's endeavors to carry out their convictions.*

To know, think and feel in harmony, is to love. No man, if he is wise, will mingle in any society in which his companion cannot enter with propriety. In every step of his course the wife of his soul must stand by his side. They should make each day rich by treasuring and sharing what each

day brings. They should never be content without improving themselves in each other's eyes. Respect and affection should find expression in graceful and delightful courtesies. If the twain will but thus advance together, each helping the other up the hill of growth, then the permanent union is certain.

Friendship gives sympathy and rest. Husband and wife should not only remain a pair of lovers, but become a pair of friends, and adjust their characters and conduct to each other, so as to tune their intercourse by heavenly laws. Let a husband be the true and pure guardian of his family, laboring always to adorn himself with the god-like gems of wisdom, virtue and honor; let him bear himself in relation to his wife with gracious kindness toward her faults, with grateful recognition of her merits; with a steady sympathy for her trials; with hearty aid for her better aspirations, and she must be of an inferior order of mind if she does not respond with all the grace and sweetness of her nature. Let a wife in her whole intercourse with her husband, try the efficacy of gentleness, purity, sincerity, scrupulous truth, meek and patient forbearance, and if he is not of an inferior order of his sex he will be responsive and appreciative.

Love may be broken by error. Marriage may be eternized, or through persistent neglect be permitted to diminish into discord and alienation. Since the power of eternizing the marriage of two souls remains vested in them, it becomes henceforth perilous in the extreme for those who desire this result to treat each other with indifference or unequal devotion.

Oh, the sorrows that I might have healed !

Oh, the human sorrow and smart !

And yet it was never in my heart to play so ill a part,

But sorrow is wrought by want of thought,

As well as want of heart.

We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We should cherish every sentiment calculated to soften our hearts and increase our sensibility. Censorious habits of mind harden the heart and take all the color out of life. The banes of domestic life are littlenesses, harshness, vociferation, issuing superfluous prohibitions and orders, provocative of rankling or exploding resentments. Combativeness should expend its surplus energies in legitimate directions, and not in vociferation. This is force misapplied.

There was never a human being so good but that he had need to forgive and be forgiven. The greatest good fortune is that which amends our imperfections and balances our faults. High and delightful conjugal feelings can find no rest where there is not perfect sweetness and fragrance of fine habits. And the blessed antidotes that sweeten and enrich our conjugal and domestic relations are refinement, high aims, great interests, soft voices, gentle manners, magnanimous dispositions and generous allowances of mutual freedom.

The love-laws lay the foundation of all mortal happiness. Love makes obedience lighter than sweetest liberty. The graces are never so lovely as when seen waiting on the virtues, and where they thus dwell together they make a heavenly home.

Without a sigh or backward thought, she laid her talents down,
In working for her household good, she found a nobler crown.

The minutest details of domestic economy become elegant and refined when they are ennobled by sentiment and sanctified by duty. The convictions of *duty* implies the soundest reason, the strongest obligation and firmest patience of which our nature is susceptible.

Through gathering clouds and stormy Fate,
Two golden watch-words guide and comfort me;
Toiling along my path, early and late,
I cling to Patience and Fidelity.

In all the weary changes of my day
I strive to follow duty faithfully;
And when I falter, fainting, by the way,
With subtle influence Patience strengthens me.

LOVE MUST BE UPRAISED.

Love must be disentangled from the net-work of ignorance. It must be upraised as the spirit of God in man. Love cannot be deep unless it is also pure. None of the loves are truly wise unless educated, and *naturally unfolded*.

The sex-love and philoprogenitiveness are the basic loves, and the rich soil whence springs luxuriant after-growth of myriad joys and pleasures. The subversion of love is hatred or repulsion. Its inversion is selfishness, arctic rigidity and misanthropy. From its unrestrained and extreme energies issue all violence, passion, vice and consequent misery. Mere sexualism forms no motive in *true* marriage relations—physical intercourse is the least of all the attractions and endearments of a *high* marriage of love. There is much harm, and less happiness, in sexual indulgence. High born natures, the spiritually organized and harmonially exalted cannot bear to think that the spirit should yearn through the flesh; yet we respect the body as the temple wherein our love dwelleth, to perfect the soul. Actual marriage can only be realized by healthy souls in healthy bodies, inspired by healthy love, fitness, respect, tenderness, and reciprocalness, all of which must conjoin; for in the truly married the very essence of their souls enters each other, as a life-principle, and fills them with consciousness of perfect repose. Into this dwelling-place distrust and unrest can never enter;

from this vestibule the soul gazes upon the boundless possibilities of a future celestial union.

Genuine love is dual, normal love is pure. Its attractions are mental. Each loves the other's soul. They love beyond measure to walk, talk and be together, and interchange thoughts and emotions; but the love of each for the other's spirit principle so far transcends that for their persons merely, that the latter is hardly recognized. Conjugal love being but one-twelfth part of the individual's life and being. The reign of this pure mental love forestalls even conjugal discord, much more infidelity—both being precluded by the very nature of the love element itself. For love so magnifies the excellences and is so totally blind to the faults of its objects, that each sees only the good traits of the other.

My heart I bid thee answer—
How are love's marvel's wrought?
"Two hearts to one pulse beating,
Two spirits to one thought."

And tell me how love cometh?
"It comes unsought—unsent!"
And tell me how love goeth?
"That was not love which went!"

Where there is true love there is reverence. The mission of marriage is more to the soul than the body. The *right adjustment* of the conjugal parties constitutes the only true and blessed marriage. This is termed the unity of marriage, the consummation of cultured love. Superlatively happy beyond conception—in heaven though on earth—is she whom man makes happy. Marriage and the relations that grow out of it are the central, vital relations of our being. From this, result our deepest responsibilities, our most sacred duties, the holiest endearments and experiences of life, and the influences that are most potent in shaping our destiny.

Love is the unfolding of immeasurable cares, which are yet better than any joys, outside our love.

They who *truly* love others will always be loved in return. There is a pure and tranquil bliss when heart communes with heart. Our happiness in this world depends on the affections we are enabled to inspire.

Affection, kindness, the sweet offices
Of love and duty, are to us as needful
As our daily bread.

No affection, save friendship, has in it any sure eternity. By friendship in marriage is meant companionship of inner lives, community of aims and efforts, the lofty concord of aspiring minds. Many a husband and wife are made friends, above all their mere love, by sharing in some earnest and condign social ambition, which produces that wondrous identification which is the type of complete friendship.

Friendship is a species of nobility. The history of friendship is made up of continual reflections and thoughtful scrutiny and sympathetic watchfulness.

Every new friendship is another rill of heavenly refreshment poured into the heart. There is a necessity of intimate relations of affection with the worthiest persons. The time is short for soul's acquaintanceship. It is only a few years we have to aid each other in this life. Let us be kind and tender in our affections; and, if discord does come in, let us not speak and act impetuously.

Oh happy you ! who, blest with present bliss,
See not with fatal prescience future tears,
Nor the dear moment of enjoyment miss
Through gloomy discontent or sullen fears
Foreboding many a storm for coming years ;
Change is the lot of all. Ourselves with scorn
Perhaps shall view what now so fair appears ;
And wonder whence the fancied charm was born,
Which now with vain despair from our fond grasp is torn !

The worth of life lies largely in the fact that the spirit is always hungry, and finds its happiness in being fed. True dignity, happiness and peace are to be found rather in the quiet region of personal culture and the affections. To have richness and peace of soul, we should have less of vague passion and ambitious activity, and more of dedicated sentiment to the inner life. If any soul has a healthy thirst unslaked or a healthy hunger unappeased, be sure it has not drank of every fountain nor eaten of every fruit in the illimitable gardens of the Lord. We have no loves which have not their objects; no feelings which have not their friendships; and there is not any matter, nor any spirit, nor any creature, but it is capable of unity of some kind with other creatures, and in that unity is its perfection and theirs.

The spell of mind on mind, once formed, can never be broken. It is sweet to feel by what fine-spun threads our affections are drawn together. Thou art to me all things under heaven! Earth holds no other like to thee—my fixed mind shall still gaze on thee through all space and through all time.

Asleep, awake, by night or day,
The friends I seek are seeking me.

Soul crieth unto soul! Than this law, by which soul answereth unto soul, through great mountains and distances, there is none more positive, unalterable, universal or divine.

Hiawatha! Hiawatha!
And the desolate Hiawatha,
Far away amid the forest,
Miles away amid the mountains,
Heard that sudden cry of anguish,
Heard the voice of Minnehaha
Calling to him in the darkness,
Hiawatha! Hiawatha!

Perfect love and perfect happiness practically annihilate time and space. This world would be inexplicable, did not

certain sentiments have a little of eternity in them, that when souls touch they put off all the poor conditions of earth, and, happier and freer, already obey the laws of a better world.

Oh, souls dissevered far and wide,
By ocean or by inland sea,
Whatever sorrows may betide,
A kindred spirit waits for thee.

Each day the same fond memories will command the soul's attention.

There are teachings on earth, and sky, and air,
The heavens the glory of God declare !
But louder still than voice beneath, above,
He is heard to speak through a mother's love.

Unselfish love makes mothers missionaries in their homes and in their hearts. God is present, embodied in the form of a beloved mother.

Backward, turn backward, O Time ! in your flight—
Make me a child again—just for to-night !
Mother, come back from the echoless shore,
Take me again to your heart as of yore :
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair ;
Over my slumbers your loving watch keep—
Rock me to sleep, mother, rock me to sleep !

Backward, flow backward, O swift tide of years !
I am weary of toil, I am weary of tears ;
Toil without recompense, tears all in vain,
Take them, and give me my childhood again !
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away,
Weary of sowing for others to reap ;
Rock me to sleep, mother—rock me to sleep !

Tired of the hollow, the base, the untrue ;
Mother, O mother ! my heart calls for you !
Many a summer the grass has grown green,
Blossomed and faded, our faces between ;

Yet with strong yearning and passionate pain,
Long I to-night for your presence again ;
Come from the silence so long and so deep—
Rock me to sleep, mother—rock me to sleep !

Over my heart in the days that have flown,
No love like mother-love ever has shone :
No other worship abides and endures
Faithful, unselfish, and patient, like yours ;
None like a mother can charm away pain
From the sorrowing soul and the world-weary brain ;
Slumber's soft calm o'er my heavy lids creep,
Rock me to sleep, mother—rock me to sleep !

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old ;
Let it fall o'er my forehead to-night ;
Shielding my eyes from the flickering light ;
For oh ! with its sunny-edged shadows once more,
Haply will throng the sweet visions of yore ;
Lovingly, softly, its bright billows sweep—
Rock me to sleep, mother—rock me to sleep !

Mother, dear mother ! the years have been long
Since last I was hushed by your lullaby song ;
Sing, then, again ! to my soul it shall seem
Womanhood's years have been only a dream ;
Claspt in your arms with loving embrace,
Your long, soft lashes just sweeping my face ;
Never hereafter to wake or to weep—
Rock me to sleep, mother—rock me to sleep !

WE SHOULD BE LOVERS NATURALLY AND ORGANICALLY.

The whole world has consented to say or feel or admit that love, in all its proper manifestations, is beautiful ; but, when it goes higher and becomes a sentiment, then it is manifested in benevolence, and it controls selfishness and malignity, and shines upon all with a radiance of steadfast beauty. While in the presence of lofty and controlling benevolence, we use such words as charming, admirable,

beautiful. Whenever we see an act of this crowning virtue, we feel it to be beautiful and lovely; and not merely are these qualities beautiful in the sense of moral fitness, but the persons themselves are beautiful in the sense of physical beauty.

The mind is perpetually impressing itself on the body. The gesture, the attitude, and a thousand physical appearances, are the result of mental processes within. The words used, the tones of the voice, the general expression of the face, the carriage and manners, are unquestionably made beautiful by the predominant influence of a noble benevolence, of a deep affection, of the true love element. Only such a love, in the sacred privacy of home, can truly interpret and meet the purest wants of our nature. Men and women can never truly comprehend and appreciate their manhood and womanhood until they see themselves reflected in the mirror of a pure conjugal love:

Art thou not dearer to my eyes than light?
Dost thou not circulate thro' all my veins,
Mingle with life, and form my very soul?

In the love of a brave and faithful heart there is always a strain of *maternal tenderness*. It is a fixed law that conjugal love is the basis of life. The male and female positive and negative principles are the fundamental laws of existence. Love elaborates and enlightens the whole organism. All is accomplished through the love-law. Love is the life of the atom. In this, nature is all alike; the same between stones as between angels and seraphs. This law of attraction works the same in every personal relation, inward and outward, throughout our entire existence. Attraction in mind is identical with attraction in matter. The fundamental principle of life is attraction.

The law of sex is the law of power and inspiration. Love, being the life-essence of the soul, is the medium of inspiration, and develops genius and a love for the beautiful, the

bright, the transcendent. Man's energizing and sympathetic powers, and all the glorious faculties of penetration and knowledge are comprised in the term Love.

Love is not to be reasoned down, or lost
In high ambition or a thirst of greatness ;
'Tis second life, it grows into the soul,
Warms every vein, and beats in every pulse.

It is alleged that marriage is regulated by a law as scientific and invariable as any other relation in the universe, and that a union of the right temperaments—culture and harmony of development—is the only means of securing the permanent union. The exposition of the marriage relation through the law of attraction *only*, is vitally defective and unprofitable. It leaves the conjugal relation defenseless and exposed to the encroachments of unilluminated impulse and superficial experiment. But when the *spiritual* basis of marriage becomes the starting-point, then the institution of marriage will be elevated superior to arbitrary regulations, and beyond adventurous experiment.

The mental temperament is common to both animals and man ; the wisdom faculties, the spiritual temperaments, are man's alone. And, inasmuch as a truly developed man is really comparable to nothing below him, and inasmuch as his organic laws and spiritual endowments are not identical in degree with, but are continuations of, what is below his plane of existence, so, therefore, is he elevated far above, and should henceforth be esteemed superior to, all such inferior standards of correspondences and obvious analogies ; therefore, every physiological attempt to determine man's food or habits or attractions or destinies, by reference to his physical and mental inferiors, is in opposition to progressive law. Inasmuch as marriage has a mission expressly to the inmost, and is not to be contemplated merely as a rela-

tion of temporary terrestrial convenience, therefore it must of necessity be governed by higher laws.

The human world cannot be weighed and measured by the animal kingdom ; and we are not to contemplate fundamental facts common to subordinate degrees of life as analogies, but as indications only ; not accept such facts as a criterion standard of measurement whereby to determine man's rectitude more emphatically ; not in the higher branches of the tree of human life—such as the attractions of love, the teachings of intellect or the intuitions of wisdom ; because the highest developments, the highest habits, of inferior organizations, are not comparable with those which are proper and natural to the civilized human soul.

The evils of conjugalism will not be prevented by any amount of physiological knowledge unless there exists a moral strength and power of principle. The spiritual temperament separates the human from the animal world. It is man's alone, and allies him to the angel world. Lofty thoughts and chaste expression, all the world through indicate this temperament. The love of the beautiful, the civil, the tender, the elegant and sublime, testifies unmistakably of the existence of this temperament. It is unobtrusive and internal ; it is the last coronation of the mind. This temperament gives dignity, love of improvement and refinement, attractions toward poetry, music and spiritual religion. Its first manifestations are in yearnings for splendid surroundings ; for external as well as internal beauty. As this temperament unfolds, it admires the beautiful in nature—landscapes, cascades and flowers, mountains and oceans—all that inspires the feeling of beauty and grandeur.

There are seven radical or absolute temperaments. These are susceptible of an incalculable number of combinations. The seventh is rarely, if ever, perfectly seen ; it is a tem-

perament of the *future* in this world ; yet, in different ages, there have been close proximations to this superior condition. The harmonial temperament highest on the scale is seen, in the equilibrium, the accord, between the subordinate functions and the mental faculties. It means a balance of body and soul, rendering the individual musical as a divine harp, an equilibrium, a unity, between love and wisdom. The *essential* element of the marriage relation is oneness, harmony, *beautiful balance*. The harmonial philosophy will destroy all barbarism in the marriage relation ; it will exalt man's conception of woman, and woman's conception of man ; true marriage will then become the foundation of peace on earth ; the harmonial marriage of principle, of life with life, of soul with soul, for ever and ever.

The law of marriage is the law the world most needs. Every young man and woman should be taught the great general principles of conjugal love. From wrong marriages, and criminal incapacities, come all the children of disease and death. Good men and women, misallied, produce morally deformed and physically diseased offspring.

Love controls the destinies of the race. Marriage has three fundamental uses. First, to develop individual power and unity ; second, to aid individual elevation and perfection ; third, to perpetuate and harmonize the race. By physiological vices and virtues are meant those uses of the conjugal principle which tend directly either to demolish or to upbuild man's moral and physical nature.

Love subsists mainly upon mind. Only the intellectual and spiritual in motive, can conceive of and enter upon a high order of marriage ; and such, being superior to extremism, and consequently deficient in the germinal properties of mere blood love, must of necessity bring into existence fewer children, but better in every organic essential.

Effectual religious education must begin in this department. Any mother can, if she will, produce offspring that shall be superior to either parent, by avoiding all disagreeables of whatever kind or nature, by believing she shall and will produce a superior specimen of the human race, and firmly resisting discontent, anger, jealousy, hatred and all evil, dwelling only on the true, beautiful and good.

Sin can never marry. Purity and chastity are required by physiology as well as morality. Healthy and well-constituted offspring can be brought into existence by means of just, chaste, and harmonial marriages of men and women, through obedience to law. True marriages may be secured by parents teaching their sons and daughters the uses of such relations. Connubial relations should be discouraged which are obviously unfit for parentage, and not based upon the principles of stirpiculture. Offspring cannot be radically improved until the right persons enter the marriage relation. True nuptial relations, consummated on the harmonial basis, while yielding vast harvests of golden joys for the world to sow and reap, would be less prolific in the multiplication of children.

Man needs true individualizing progenitors. All the relations of life should be measured and valued by their adaptation and their power to fit men and women for true marriage and parental relations, and to aid them to enter into, and to perform rightly and nobly all the obligations and duties inherent in them, and thus to establish homes where nobler types of humanity may be generated and developed in harmony with nature's laws.

Parents must respect each other if they would be respected. Children grow unloving between parents who have never truly loved. The child who has long loved and respected his *true* parents, has thoroughly electrified his

affections, has surcharged them with the sweet spirit of an affectionate tenderness which will make him better and richer forever. He will feel a true yearning for proximate friendship, and conjugal relation. He will feel elevated when his love is returned, and more exalted still, to love without the aid of unselfish reflection. This is the *religion* of love. There is so little to redeem the dry mass of follies and errors from which the materials of this life are composed, that any object to love and reverence becomes the Sabbath for the mind. He whose physical and spiritual nature is prepared to receive woman, and blend harmoniously with her, will find in her a true savior.

We'll journey together, love, all the way,
Enjoying the sunshine, enduring the storm ;
Our love shall grow purer, more fervent each day,
And more to each other our spirits conform.

We'll never be sorry whatever befall,
For love shall content us should troubles assail ;
Together we'll stand or together we'll fall—
United, confiding, *love* never shall fail.

In trusting affection we'll never grow old,
Forever retaining the talisman true ;
The Kingdom of Youth in our hearts we will hold,
In spite of old Time and his envious crew.

Together, together, forever and aye,
Our souls shall progress through Eternity's years—
Together exploring the regions of Day,
Where care cannot enter, nor sighing, nor tears,

Intimate friendship is dear. In true love there is no conventionalism, only inclination and disinclination. One follows the heart, and all is done ; true lovers are each other's translators—congenialities of personal magnetisms. With one you feel a pleasing elevation of mind and variety of sensations ; you can talk as if ideas flowed spontaneously, as if they held an enchanting wand to raise you above yourself,

so that you wonder how you could converse thus brilliantly. While conversing with another you fall proportionately below yourself. There is a strong chain of interest between persons when they have just those resemblances and contrasts of person and mind, together with community of moral aims ; this makes them delightfully stimulative to each other, rousing, inspiring and bringing out whatever characteristics each other possess. Souls on this plane will live and learn, receive and impart, absorb the Divine warmth of love, and reflect its pure, celestial light. If you desire to form a suitable alliance, choose a companion who is your equal. Whenever two persons are in the same relation to each other, they are then almost absolutely certain to experience reciprocal interests and attractions. Instances of genuine affection would grow up between persons, and such would become truly allied, were contingent circumstances favorable to a true exhibition of the inner life and character.

I have a true and faithful friend,
Within whose heart I dwell alway ;
Yet, when my path e'er crosses his
Each says to each naught, save " Good-day."
'Tis years since I have clasped his hand
And listened to his converse wise ;
And yet I know he is to me
The truest friend beneath the skies.

I do not need to hear his voice
Assure me that he holds me dear ;
By my own heart I measure his,
And so I know I've naught to fear.
The time is passed when we could walk,
Like gay companions, side by side—
Our duties keep our paths apart ;
Yet we are friends, whate'er betide.

It matters not what Fate may send—
My lot cannot be wholly drear,
Since one true heart throughout all time,
Will never fail to hold me dear.

Sometimes, when anxious cares oppress,
And disappointments wound my heart,
We hold a converse, each with each,
This friend and I, though far apart.

I tell him how the years have changed
Since he and I were blithe and gay;
I tell him of my busy life,
And how I miss him day by day,
And then—for so it seems to me—
I hear his dear, familiar voice,
Just as I did those other days
When to exist was to rejoice.

He speaks to me wise, thoughtful words,
That sink into my heart like balm;
They quiet discontent at once
With all the old-time potent charm,
And yet as formal friends we meet
And greet each other day by day,
This friend and I, within whose heart
I know that I shall dwell for aye.

I see the changes year by year
Time makes upon his patient face;
The eager, restless glance of youth
To calm content has given place.
I take an interest in his life,
Though from his life I dwell apart;
I listen joyous when they praise,
And when they blame, the hot tears start.

And thus the years pass one by one,
We walk along our separate ways,
With now and then a hurried glance
To cheer us through our busy days.
Not desolate—we can't be that
When each can say, "I have a friend."
Our paths are different, yet we know
They'll lead us to the self-same end.

Woman's love invests man with all goodness, strength and beauty; he stands in majesty, bearing in his right hand the destiny of the heart of love. *Uncommon love* clothes

the life of its subject with the interest of unfading romance.

Friendship is the reflection of souls by each other. Love is the natural reflection of their entire being, by two persons, each supplementing the defects of the other. Love, therefore, is friendship with a differential addition.

The regnant power of the universe is sympathetic love. A genuinely feeling soul has an inseparable repugnance, alike for false feeling and for false expressions of feeling. A soul whose motions are musical curves, cannot well blend with a soul whose motions are discordant angles. Love must, Orpheus-like, subdue the Cerberus of selfishness.

We must cultivate heart. The soul grows stronger and sweeter by the service of observant sympathy. If we would increase our power of enjoyment, and heighten our sensibilities, we should cultivate our sentiments and sympathies, and cherish the romances of life. If it is the mastery of the interior life, the impassioned voicing of its subtlest secrets, that makes some souls so irresistibly attractive, then more thought should be given to connubial etiquette.

Every one should endeavor to find the true companion. Every soul has some time longed to behold the pure and true being around whose spirit it may allow the tendrils of the purest affection to entwine themselves lovingly, and without reserve.

The heart like the tendril, accustomed to cling,

Let it grow where it will, cannot flourish alone;

But will cling to the nearest and loveliest thing

It can twine with itself and make closely its own.

ALL NATURE IS A CONJUGIUM, A SYSTEM OF NUPTIAL
RELATIONS.

There is a universal attraction and a universal dependence; there is also a universal marriage and consequent genesis or generation. But, as there are different kinds and degrees of attractions, so there are different kinds and degrees of mar-

riage. Different organic developments originate different nuptial relations. These relations are pure and proper in their own sphere, but quite the contrary when adopted upon superior planes of life. Thus among minerals we find bigamy; among vegetables, polygamy; among animals, omnigamy, and monogamy among human kind. On the inferior or non-intellectual planes of the physical and human worlds, there are perpetual marriages and perpetual divorces. These unions are external, and quickly terminated. Temperamental or matrimonial unity is not only a union of essences, but it is likewise the mutual interpenetration of the particles composing those essences. This interpenetration is the only test of true essential affinity. Where this union exists, the twain are *one* inseparably, and begin to resemble each other in body and soul. All the preceding conjugal laws are ripening and culminating into the unity of *oneness* as we approach the human plane. Here we have the spiritual temperament, which belongs to man alone. Marriage through this temperament is the highest human relation. But the majority of marriages begin on the external plane, and so have a penalty attached to them. There can be no greater social calamity than the marriage of wrongly related temperaments, especially without the philosophy of bringing harmony out of them. They are usually, however, productive of discord and disease, and defective offspring. Harmonious offspring depend upon a correct combination of temperaments. The different attractions of the different temperaments are important studies, especially when viewed in connection with human marriage and consequent parentage.

Divine law presides over conjugal love. Violate or transgress the sweet conditions under which this law works for you, and nothing can prevent the legitimate consequence of wretchedness and misery. When you entered in pure love,

upon your conjugal life, you set out together before all the angels in heaven, to unfold the full blossom flower of celestial unity and harmony. You are essentially and sacredly one. Each is married through and through, in every organ and in every fiber, and as *one*, you two begin to live the everlasting life of devotion and love. Inspired by true, unselfish desires for each other's good and growth, you will be certain of happiness, permanently prospered and contented; and together, through intelligent culture, unlock the secrets of the universe. True love finds in *one* object the embodiment of its ideal. The whole nature, intellectual, affectional and physical, willingly accepts in this embodiment of the ideal, a true marriage.

It is for *thee*, for thee alone, I seek
The paths of glory—to light up thy cheek
With warm approval; in that look,
To read my praise, as in an angel's book,
And think all toils rewarded when from *thee*
I gain a smile, worth immortality.

What a blessing to meet one's true mate, in early years—to form the heart attachment, and live consecrated to that pure ideal until the consummation of the outer relation, when the law of mutual and similar development will most naturally and spontaneously begin upon the twain its perfect work. The righteous marriage should be steadily sought and lived for, from early youth to the period when the formation of such a blessed unity of spirit is at once chaste, beautiful, spiritualizing, harmonial.

Man is not naturally a celibate; he becomes one from passivity. Matrimony is no more possible of achievement through indifference than are the prizes of wealth and distinction to be attained without effort. Each true man, wishing to be a reformer, should, with all the reason at his command, seek his ideal companion.

Woman's Rights, so-called, are identical with man's home in the foundation of society, in the State and in the true Spiritual Church. The progress of mankind is impossible without the existence and perpetuation of pure and permanent homes. Polygamy, polyandry, celibacy, licentiousness, will vanish under the refining influences of *true ideas*. True spiritual unions, which are perpetually beautiful and blissful, even amid great fiery trials consequent upon this outer life, may become more frequent; first, by true refinement and spiritualization; second, by mingling true ideas of spiritual love and the divine uses of marriage with the practical education of children. What is now conjugal error, idle dreaming, bad longing and vicious practice among both the married and single, youth and adults alike, may, by frank and exalted methods of education, become the world's delight, triumph and lasting glory.

The distinction of sex must be better understood and its laws practiced. Society is admonished to erect an arch high in the mental and moral atmosphere, so that it will be visible to all perceptions, to which access will be possible only through a strait gate and narrow way, over which arch shall be written, True Marriage. And where the strait way begins, where youth merges into womanhood and manhood, these instructions: Seek ye, first, temperaments in opposite sex exactly harmonial with your own; then, guided by purity and truth, walk ye along the enchanted path that leadeth to the gate; pass it, having recorded before the world the fact that you have entered upon true marriage; and then a happy home and healthy children shall be thine, and you will bless the world, and the world will bless you, because ye shall have done the will of your Father who art in heaven; and write this upon the tablet of every heart: Fewer and better children. And let this

voice from heaven pass round and round until it becomes a living faith.

HARMONIAL UNIONS DEPEND UPON HARMONIAL UNITS.

Exalted souls intuitively realize the possibility of securing permanent marriages. The spiritual and eternal union is based on mental not corporeal attractions; it comes of mental fitness, and brings to the soul home, harmony and rest. This relation is attainable by all on earth who may become spiritually united.

All then, have something to do. Obey the law of conjugal love. True love, it seems, is the impulse of the will toward good, and the attraction of the intellect toward truth; if so, then *love* and *will* and *wisdom* should work together. If we would love good, we should love man, everywhere distributed. Man cannot *truly* love, save through a true wife; and a woman cannot *truly* love, save through a true husband. Each is a Messiah to the other.

There are two souls of equal flow,
Whose gentle streams so calmly run,
That when they part—they part? Oh, no!
They cannot part! those souls are one.

Uncompanionated natures on earth, lonely hearts longing for unchangeable kindred love, will some time find their own, their cherished ideal.

An obscure mist of sighs exhales from the solitude of woman. Innumerable are the persons from whom ascends the mournful cry: Alas! no one can understand me; by no congenial spirit am I comprehended. O Father! forgive me, if too close I lean my human heart on Thee. Father, I am weary. Re-assume me for awhile, I pray Thee. Oh, let me rest awhile in Thee, Thou only love. In the depth of my prayer, I suffer much. Take me only awhile. No fellow-being will receive me. I cannot pause; they will not

detain me by their love. Take me awhile, and again I will go forth on a renewed service. I sink from want of rest, and none will shelter me. Thou knowest it all. Bathe me in Thy love. O Father, forgive if too close I lean my human heart on Thee. Naught is fair where Thou art not. To walk with Thee is heaven.

Spiritual aspiration, reaching after the poetry of life, multiplies and refines every enjoyment. Mutual love and enduring personal attachment presupposes a peculiar sensibility and tenderness of nature; a constitutional communicativeness and utterancy of heart and soul; a delight in the details of sympathy, in the outward and visible signs of the sacrament within; to count, as it were, the pulses of the life of love. But, above all, it presupposes a soul which is emancipated from pride, coldness, or fastidiousness of nature, worldly cares, an anxious or ambitious disposition, or passion for display.

She was of that better clay
That treads not of this earthly stage;
Such charmed spirits lose their way,
But once or twice into an age.

Some persons seem to shed dignity, wisdom, virtue, repose and bliss around them wherever they move, and put all others in debt by the boons unconsciously emitted from their manners. We cannot hold too constant or too worshipful communion with such natures. It is equally a culture and enjoyment. The secret of their divine skill is not flattery, but deferential respect. They take for granted that their friends have noble qualities and admirable traits, and treat them accordingly with a respectful attention, which heightens the self-respect of its recipients. Neglect is insolent, contempt is injurious. They who are victimized, are injured and lowered. Opinions may ascend, but manners descend. The chief source of complacency to small natures

is in contemplating the weakness of their superiors. Pride nourishes itself by gazing on inferiors, and heightening the contrast. But the habit of virtue is to stoop graciously to lift inferiors toward itself, and look reverentially on the merits of superiors, lifting itself with aspiring docility and admiration. More patience, sincerity, studious seclusion, meditative consecration and steady sympathy are the foremost wants of our age.

The soul's great need is God. It is fatal to love too much and desire too much. One with infinite instincts, strong and impulsive yearnings, striving with a marvelous fervor of feelings for objects whose attainments are doubtful, aspiring to the bliss of being loved without stint or limit, is one whom *grief* finds an easy prey, a breaking heart for what cannot be; only at last does heaven open and shed some drops of refreshing dew.

Sweet source of every virtue,
O Sacred Sorrow!—who knows not thee,
Knows not the best emotions of the heart,
Those tender tears! they humanize the soul.

There is genuine joy in the emotions. There are those whose hearts are filled with human affection, fond, clinging, passionate, tender—whose fresh, pure spirits are a perpetual fountain of delight, on whose soul all the sweet breezes of life and nature play as on a harp, and bring forth sounds of sweetest melody, themselves a hymn of praise.

Sensibility heightens imagination and quickens feeling. Privileged soul, whose province is the interior of the sentiments; who has at command the genius of music of flowers, of brooding meditation, of elegance and refinement—to be permitted to lay its deepest possession on the bosom of some kindred nature—ardently desiring to possess everything—wealth of beautiful ideas, art, science, all power—only to give it to the beloved object, and to gratify pride in that love.

To feel the integrality of love—to feel that one's whole nature is understood and appreciated—is a happiness the most rare in earthly affection. To be sure of *always being loved* by those you love, seems the highest terrestrial happiness. They only are to be pitied who die without the experience of affection, without ever feeling those minor tones of love which touch us in our meditative moods, and reduce the world to a few days of love, of sentiment, of poetry and romance.

Calmer at night we rest,
 Grander we work by day,
 If one unchanging breast
 Is our unfailing stay.

Woman needs the protective tenderness of a just reciprocation. There are women who find their life in intellectual culture. Their standard of intellectual, moral and manly excellence, is high. They are too noble to stoop for marriage, too courageous to fear the stigma of leading a single life; and so they give to the *silent heroes* of the past the heart-worship which might bring sunshine to the domestic circle of any who could truly estimate its worth.

If we'd lingered a moment longer,
 Or lingered not quite so long;
 If we'd been but brave and stronger,
 Or not quite so brave and strong;
 If our words had been gayer and lighter,
 Or not quite so gay and light;
 If we'd shown our love, or hid it—
 The wrong had all been right.

If we'd been but a little wiser,
 Been truer or not so true;
 If we'd done this, that, or the other—
 In short, what we did *not* do—
 We'd have smiles in the place of weeping,
 Have joy in the place of pain;
 Our griefs would be turned to pleasure,
 Our loss be turned to gain.

So close we stand to our wishes—
So close, but we do not know
That the glory of life has touched us,
And the fateful moments go ;
And something we've missed, we know not
Just what, or whose the blame—
But this we know : that never
Can life be again the same.

Woman needs an intellectual companion, strong by natural endowment and enriched by the knowledge of men and books ; a noble, philanthropic nature, yet capable of a single, intense affection. Those who are of an affectionate and bright fancy, coalesce more readily than the dull and apathetic. The literate, refined and sensitive are more companionable, and naturally form a stronger basic friendship.

Woman has power to meet the holiest and deepest wants of man's soul. Man has a right to look to woman for the completion of his happiness and destiny, by her power to refine and elevate his nature, to share his intellectual life, to develop his affections in the most beautiful, endearing, domestic relations. Woman has a right to look to man for a type of greatness which shall fill her idea of manhood.

She expects from him a generous appreciation of her whole nature, moral, intellectual and physical, and his help in its development ; and if necessary causes confine her at home, *his love will keep him by her side*. It is certain ruin to his soul's peace to leave her to isolation, or anxiety, and an ever-present longing for his sympathy and companionship. Mutual help and dependence must be freely reciprocated, and the result will be true growth and harmony. A true knowledge of each other's inherent affection and real state of feelings, must inevitably preclude all misunderstanding and consequent alienation.

Sad as speech of ocean wave is the slow alienation of friends. With no one to love or confide in, there is but little to hope. Rare as is true love, true friendship is still rarer. Of no worldly good can the enjoyment be perfect, unless it is shared by a friend.

To view alone

The fairest scenes of land and deep,
With none to listen and reply
To thoughts with which my heart beat high,
Were irksome.

A true homogeneity will ultimate a higher and larger state of the affections. In order to have a happy home, one must have a true conception of what it is to be a true man—a true woman—bound together in true marriage. Here there is no mastership or servitude, save that of love.

Woman is not undeveloped man,
But diverse. Could we make her as the man,
Sweet love were slain. His dearest bond is this ;
Not like in like, but like in difference ;
Yet in the long years, liker shall they grow,
The man be more of woman, she of man.
He gains in sweetness and in moral height,
Nor lose the wrestling thews that throw the world ;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind,
Till at last she set herself to man,
Like perfect music unto noble words.
And so these twain, upon the skirts of time,
Sit side by side full summed in all their powers,
Dispensing harvest, sowing the To Be.
Then comes the statelier Eden back to man,
Then springs the crowning race of human kind.
Oh, let us walk the world so that our love
Burns like a blessed beacon, beautiful
Upon the walls of life's surrounding dark !

IT IS AVERSE TO TALENT TO CONSORT WITH UNDEVELOPED MINDS.

Happiness and elevation demand *equality* in the development of united parties. Whatever separates man from woman in his pursuits, intellectually or socially, degrades him and her. Man is ennobled by sharing with woman. Society has declared, in its highest fruition and blossoming, that there shall be no civilization fitting for man that is not appropriate for his wife and mother. No civilization is complete that excludes the gentler and loftier impulses of social life. Modern civilization eschews secret societies. Freedom and purity are commensurate and inseparable. The sunshine of consciousness is lightest and most prismatic when the spirit is king, and rules benignly in the lower kingdom of the senses; such a mind throbs in sweet accord with the Infinite heart. The holy energy of love floods his private purposes, and there are healing and happiness in the faithful exercise of his will. Women are not levelers; they love ornamentation and distinctive symbols; and, without the admiration of woman, man would be more liable to fall into disrepute.

Our country will flourish, our greatness expand,
When the voice of woman is heard in the land.

The world is ceaselessly looking for and expecting intellectual news from woman, because, simply, that she has already taught the world to believe in her capacity. In the literary arena, woman is almost invariably victorious; she seldom fails to establish a reputation for skill and breadth of conception; and, in many instances, her unwearyed perseverances and cool discretion are without precedent. History teems with instances which might be adduced to illustrate the deep, earnest, courageous soul of woman. Woman is not less heroic to-day; but the same conditions

do not exist to which she then responded. It is said that Christianity has brought with its countless blessings, hope and the means of elevation to woman. But she is not yet enfranchised; she must wait the progress of scientific discovery and the power of the press to spread education and intelligence over the world—developing more enlarged ideas of nature, and inculcating greater humanitarian principles. As a social and *relative* being, woman is poetically elevated to the companionship of angels, but, as an *individual* and co-laborer with man, she is not distinctively recognized. *As a dependent and relative* being, woman is universally admired and defended, but everywhere kept down by political injustice. It is said that she is incapable of dispassionate judgment. She may be too impulsive, but, as a penetrating observer of evil conditions, she is by her nature far superior to man. Woman has a mission from the interior; she has intuitively, or may be cultured to perceive, a better and juster estimate of physical and spiritual wants than man can acquire theoretically.

WOMAN WILL INEVITABLY DEVELOP THE WORLD.

That rights are seldom conceded till the demand is made by numbers that are formidable, proves only the injustice of governments, and the struggles liberty has ever with oppression. In the better future, let us hope that human rights will be respected without waiting to have them re-enforced by numbers. To have freedom, is only to have that which is absolutely necessary to enable us to be what we ought to be, and to possess what we ought to possess. A sense of right, justice and power, demands freedom. Female elevation and consequent liberty are the inevitable results of social re-organization and a true republican government. The female spirit is a beautiful combination of immortal

springs and affections ; but if the sphere of its movements is in any respect limited, or circumscribed, so as to cramp its infinite expansion and improvement, then will dissatisfaction, and, perhaps, dissipation, be developed. The love of liberty with life is given.

O Liberty, thou goddess, heavenly bright,
Profuse of bliss and effulgent with delight !
Eternal pleasure in thy presence reign,
And smiling plenty, leads thy busy train ;
Eased of her load, subjection grows more light,
And e'en poverty looks cheerful in thy sight ;
Thou mak'st the gloomy shades of nature gay,
Givest beauty to the sun, and pleasure to the day.

Undue humility makes tyranny, and weak concessions create selfishness. No one mind when much developed is willing to submit to arbitrary laws or individual standards of judgment. They who have light within themselves will not long revolve as satellites. Woman is now in subjection to a compound despotism ; is kept down by the accumulated customs and usages of ages ; is held in servitude by habits, fashions and laws, which take all the strength out of her will, the fire out of her intellect, and the force out of her self-consciousness.

There is a misunderstanding or misappreciation of the rights of woman. There has not been sufficient thought bestowed upon the importance of her influence. We cannot reason from what women are to-day, to what they should be, and determine their future position. Nobody knows what the true sphere of woman is until she has the same freedom of choice that men have. The selfishness and jealousies of man prevent woman from entering into occupations adapted to her tastes and inclinations. She needs sympathy and aid ; a true man will not obstruct her progress or refuse her the right materials for work.

Woman needs organic cultivation. Her inherent powers are as little understood by herself as by the world at large. She cannot be deep until disciplined by ennobling responsibilities. Woman must exert extraordinary perseverance in order to assert her individuality. It requires a startling development of female excellence to redeem the sex from the sarcasm, the satire, the ridiculous caricature, ignorant impositions and absurd ideas of man.

Every soul has an important mission to fulfill. Woman must be firm and kind, true to her conscience and never wound her own soul. Woman must by education make herself familiar with the laws of her nature and with her God-given right respecting that nature; and by demanding and receiving these rights, the race will at length become purified and ennobled. We should work for the development of the mental and moral stamina of woman, and thereby elevate the mothers of men.

The structure, or education, of that mind is to be deplored which arrogantly denies the rights of woman. The past is man's as the representative of physical force; the future is woman's, as the type of finer moral feelings and, at least, equal rationality. Coming last upon the stage of society, she is therefore the exponent of a higher social order. Into the mysteries of nature she is taking her first steps; science is showing her strange wonders; philosophy is teaching her the occult forces and hidden laws of the world of thought, and developing a conscious dignity and elevation of soul. The dull monotony of domestic duty rises into the dignity of intelligent labor, as she sees its deep meaning and far-reaching power. From the old helplessness comes the restful consciousness of acknowledged strength, and the stifling calm of a life without high aims is exchanged for the quick impulse and healthful activities of ambitious effort.

Feeling is the impelling power to thought. Feeling great, woman will inevitably do great things. The time has come for the intellectual faculties of women to perform their office in a quiet, unobtrusive, yet persistent, determined manner. She has her own peculiar nature, and must live, do and die for herself.

Character is to the mind what development is to the body. Good name in man or woman is the immediate jewel of their souls. The way to gain a good name is to endeavor to deserve it.

A head well made and well filled can accommodate itself to any vicissitude of fortune, condition or circumstance. This elasticity of character is more completely exemplified in woman. Nothing can stale her infinite variety.

Generosity of soul is greatness of soul. Noble natures always like to be causing happiness, fortifying some noble thought or doing some noble deed. What they ask in aught that touches on the heart, is dearer to their feelings or their love than the whole external world. Work and love—this is the body and the soul. Acts of virtue ripen into habits.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance;
For the wrong that needs resistance;
For the future in the distance,
And the *good* that I can do.

The mind grows inert when we cease to aspire. We all have rights founded in the principles of nature. Every young man and every young woman has a right to be educated and trained to the point of self-help, and be able to fly with their own wings.

All rights of society are founded on individual rights; the study of the individual is the key whereby social order

is to be resolved ; the individual should surrender nothing. Whatever is right for the mass is right for the individual. *The highest form of civilization must give woman equal rights and equal opportunities with man.* Everything she may desire to do awaits her hand.

She will outstrip all praise,
And make it halt behind her.

Rights presuppose duties. Freedom is overshadowed by obligation. Individual freedom, however, is worth any price we can pay if it gives free thought, brightness, calmness and impartiality.

We cannot change with a word what is inwrought by the ages. Revolutions are not the work of a day but of centuries. The astringency of civil law is the resultant of barbarism. Why they have not been ameliorated is because the element of love has been excluded from the legislation in the person of woman. Legislation, because of this, is severe, and its logic is compulsion. The moment that woman represents the higher sentiments in the State, then the republic receives a new force. *Narrow and incomplete conceptions of Divine government produce blighting and hampering influences.* A wise people will make for themselves simpler laws, more just, more wise, more in accordance with the Christ principle.

Love gives Esteem, and then he gives Desert ;
He either finds equality, or makes it ;
Like Death, he knows no difference in degrees,
But planes and levels all.

It is through the elevation of woman alone that man can ever hope to attain his true position. It is true that the dominion of man over woman has been oppressive, in proportion to the badness of the age ; it is also true that parental authority has been stringent and unlimited in like proportion. Every step of human advancement has been

marked by an enlargement of woman's sphere of action. Born in the light, she does not fear the light.

Intellect scorns all barriers of sex and circumstances. An educated people should immediately recognize the inherent equality of man and woman. The gifts of nature are equally diffused in both sexes; all of the pursuits of man are the pursuits of woman also, and in all of them woman is only a lesser man. Pecuniary dependence leads woman into multiform misfortunes. She needs employment which shall mete out an equitable reward. She needs to be rescued from the encroachments of selfishness and materialism.

Trifling objects impart corresponding thoughts. Let woman strike for freedom, for a higher education, and, when circumstances compel, for self-support. Let her character be strengthened by obedience to the demands of the inner life. Both men and women are equally accountable to God for the right and proper use of all their talents, faculties and powers. Each is to do the best he or she can to promote the best interests of the race and each other.

There is nothing ignominious in approximate avocations between the sexes. Their pursuits are only varied according to talent, taste and capacity. The best possible brain is as much a necessity for one sex as for the other; their rights, privileges and duties are the same; neither man nor woman can adequately perform their mission in life separately; man can never do his best without the inspiration and support of congenial woman, and woman should seek her work in vigorous and sympathetic co-operation with some congenial man.

Man needs the co-operation of woman; he cannot evolve his own excellences, neither can he manage anything intricate or complicated without her. Man can always find a wiser counsel and truer sympathy in woman than in man.

There is a mingling of the motherly and sisterly instinct, by which all true and fine feminine natures are moved, in behalf of the masculine nature in its first dawn, that so needs sympathy, and gentle consideration and provision, and that certain respect which calls forth and fosters self-respect;—to be allowed and acknowledged to be *somebody*, lest for the want of this it should fail, unhappily, ever to be anybody. Woman can give a joy, can soothe a disappointment and make some heart conscious, for a moment, of the great warmth of human welcome and human sympathy. Nature always responds favorably to complete sincerity and sweet generosity.

She loved me for the dangers I had pass'd ;
And I loved her that she did pity them.

Culture and refinement gives woman the power to persuade, advise, judge, but in no wise to issue authoritative commands.

Nature is *fine*, in Love ; and where 'tis fine,
It sends some precious incense of itself
After the thing it loves.

Woman is an essential element of perfect health and happiness to the soul of man. The ardor with which a pure woman, generous and noble in her sympathies, will enter into her trusted friend's choicest states of soul, is a redemptive sight. They will look into your eyes and see you think ; listen to your voice and hear you feel. This capacity of swift perception and sympathy makes the friendship of woman a precious boon to a man who aims at greatness or perfection. There has seldom been an illustrious man who has not been appreciated, comforted and inspired by some noble woman, long before he became famous, circling around him with her unselfish ministrations like that star which is the invisible companion of Sirius.

The sexes are balanced in importance and position ; balanced perfectly in their relation to each other ; their duties

are reciprocal; their destinies identical, but they are not each other's equal in the same spheres of life; they are related from opposite sides of the universe, and there will ever remain a physiological and psychological difference between them.

The nuptial contrasts are the poles
On which the heavenly spheres revolve.

A positive pole implies and demands a negative—and yearns for it—even as human hearts call for love, as the flowers call for the sun's affectionate embrace.

Man in himself is both wisdom and love, and woman in herself is both love and wisdom. It is as great to be a woman as to be a man; and there is nothing greater than the mother of men. The universe has nothing better than the best womanhood.

Truth and love are the poles of humanity; man must both see and feel the Christ-principle. By this principle, he shall be saved from hatreds, imperfections, perversions and aversions throughout the world. There should be a universal and unextinguishable philanthropy; this is the spirit of love, the spirit of Christ. Woman must give out the light and beauty received from this Divine love-principle. True Christianity, as well as true Democracy, proclaims the emancipation of all men and all women. Let woman—

Be free in the strength that the hero puts on
When he tramples the thrones in his wrath;
Let the nations rejoice in the way thou hast gone,
Let the dungeons fall down in thy path.
And stay not thy footsteps, and sheath not thy brand,
Till Love reigneth over each jubilant land.
And each heart clings to heart, and each hand joins to hand,
And a voice like the voice of the sea,
It Is Finished! responds to the Father's command,
And the Earth like the Heaven, is Free!

PART THIRD.

HOME.

HARMONY IN THE FAMILY IS PRODUCTIVE OF HARMONY IN
THE INDIVIDUAL.

Of all the blessings enjoyed by human beings, there is none better or more desirable than a cheerful, harmonious home. It is, therefore, the first duty of every one to endeavor to promote the most amicable relations in the home circle.

When love reigns over all, then all will be right. No matter how humble the abode, if it be thus garnished with goodness and sweetened with kindness, the heart will turn longingly toward it from all the world's tumults; and home, though it be ever so homely, is the dearest spot on earth.

We should not make any person or creature the receptory of superfluous spleen. A single bitter word may disquiet an entire family for a whole day. Woman should diffuse an atmosphere of cheerfulness and serenity. The smile, like a gleam of sunshine, may light up the darkest and weariest hours like unexpected flowers which spring up along our pathway, diffusing freshness, fragrance, beauty.

We have not begun to use kind words in such abundance as we ought. Kind words and watchful sympathy are potent to promote domestic bliss. How much good we might do with a sweet smile and a kind word! A word fitly spoken may change the whole career of a human being.

Moroseness breeds moroseness, and a murmuring voice soon hears its own echo. Manners take a tincture from our own. Imitation predominates in childhood; parents should

live an example of unselfishness and noble-mindedness, if they would have their children become so. Judicious training in a true home will give us young men firm and yet tender-hearted, whose taste instinctively shuns what is low and vulgar, and hence saves them from temptation which otherwise might prove fatal. How careful should parents be to make sunny, joyous, bright and attractive, their homes, for on them is built the great fabric of the years to come. The long chain of life—experience and life-time memories begin there—and thought retravels the path so often, lingering here and there by the way, living over and over again the sunny spring-time memories. They, too, should instil into every member of their families not only a love for truth, honor and virtue, but also a love for temperance, correct living and *all* the health commandments which are needful to healthful life.

To make a home is one of the greatest and most useful studies of life. Children should choose and invent amusements at home and practice them there, and thus form ideas of such a home as they would wish to have their children enjoy.

Let there be no unpleasant remembrance to cast a shadow behind. We should be dominated by tenderness, refinement and the spirit of true politeness. For, in virtue of the law of association of ideas, it inevitably results, both in young and old, that dislike is contracted toward things, which, in our experience, are habitually connected with disagreeable feeling. The associations of childhood should be sweet and consoling; no painful remembrance of wrongs or unkindness, or of the bitternesses that emanate from a narrow sphere.

We should have a bosom full of compassion for the dear ones. May our children never remember their parents by

the suffering they have endured, through ignorance or misconception of right. O parents, we do not love our children as wisely and tenderly as we ought! we need to be educated into new ideas of what this duty implies. O the memorizing visions of bitter experience and gloomy wrongs! Our whole soul is melted with paternal tenderness when we reflect on the martyrdom of the innocents, sacrificed before birth and after, on the altar of ignorance. What are clean rooms, and furniture, highly seasoned food of many kinds, or all the property you do, or ever will, possess, in comparison with a sweet, or an inharmonious child?

Love, and only love, should watch over the growth of the child in every stage of its being. 'To every child thus born and tended, it might be said, *it comes to me as a savior*. Companionship is the first demand of the child's nature. It must love and be loved, or its young life is crushed. In the true home, childhood will thus spring from the heart of love, and be ushered into an atmosphere of love; and from a well-grounded love and respect for its parents, it is easy to carry the young thought to the *highest conception* of love and power.

The home that contains all the loved ones is full of sunshine, and heaven is not far off. Home is the nursery of the affections; it is love's cradling-place, and here should be planted and tended and carefully cherished all the young germs of love.

Heaven lies about us in our infancy. The very dreams of childhood are full of bliss and sunshine. The child's loving, trustful nature softens the hard edges of daily life with such pure, warm, bright hues as one sees through the prismatic colors of the rainbow—born of sunshine and dew. It exorcises evil spirits like the harp music of the Shepherd boy of Bethlehem. It makes wedded love thrice holy. It

draws together with a sacred tenderness the hearts that gather in the home circle. Only in a true home can the soul attain its full development in all directions. Kindred points—Heaven and Home.

Though few the days, the happy evenings few,
So warm with heart, so rich with mind they flew,
That my full soul forgot its wish to roam,
And rested there as in a dream at home!

Every heart which is full of love craves sympathy. If we crave the love of others, *we must love them*. True love commands reciprocation; hence the joy and peace, the all-embracing sympathy of a true home, where parents and children, brothers and sisters, bless each other with mutual endeavors for the good of each and all in common. There is no love more holy, more unselfish, more lasting, than that which sits enthroned on the family altar, weaving for parents the crown of rejoicing, and filling the breasts of children with flowers that all life long will bless them with beauty and the balm of pleasant memories. Here is the soul's sweet complacency, the paradise of conjugal and spiritual love.

IF YOU DO NOT FILL A PLACE AT HOME YOU CANNOT ABROAD.

Attention to home and for home begets changes that soon bring about a better fusion of souls. He is the best man who regulates his private affections and public deeds by the principle of distributive justice. And, in proportion as he is loyal to principle will he receive inspiration and rise above anger, and enmity, above petty vices and low motives; and thus power is added to that life which is integral.

If the brain is occupied with disagreeable sensations, it cannot concentrate its powers as effectively. Anything which *can disturb* harmony of mind, has power to take the soul into captivity.

No performance, however desirable, is worth loss of gentility. Sweetness of disposition, uniform cheerfulness, charity, self-control, are contagious. Our character and conduct are reflected in the life and actions of those about us. Not more certainly does a rose diffuse its fragrance, than do souls dispense their influence wherever they go.

A blessing forever hovers over the home of love; and where true love has made a home, it writes its story upon the faces of its inmates. When hearts and lives have perfectly blended, they ultimate sweetness of disposition and expression. The mother looks pleasantly on her infant and a sweet expression is indelibly stamped upon its features.

She is the best wife and mother who is the sweetest, most sympathetic and truest friend, the gentlest sister, the most attractive woman. He is the most excellent father who begets his offspring through the attractions of pure, *unadulterated* conjugal affection; and who, when blessed with the presence of childhood is at once a friend, brother, playmate and teacher.

Beautiful is the home of love! The soul of each calmly and perfectly rests upon the bosom of the other! To a *true* husband and father, where wife and children are, there is heaven. They are the true magnets to his heart. Other forces may turn his thoughts for the time being, but, as the needle turns by a natural attraction to the pole, so will his soul turn to these its true treasures, and there find repose. He who is without a true home, is without the means of the highest development. * Whoever sacrifices home suffers loss.

Stay, stay at home my heart and rest;
Home-keeping hearts are happiest,
For those that wander we know not where
Are full of trouble and full of care;
To stay at home is best.

Weary and homesick and distressed,
They wander east they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

A man without a home is without a center to his life—the indication of a mind in health is rest of heart and pleasure felt at home. A characterless man is homeless; he is alone with his enemies, without shelter and protection. Without character, man cannot withstand the temptations and ebullitions of adversity.

All literature and tradition, recognize the dignity of human fixedness. A want of continuity in life begets a want of continuity in ideas. We need for our personal culture and enriching to be settled somewhere. Our growth and welfare as social, intellectual and moral beings require that we be nestled into local attachments. The more people we know and sympathize with, the richer, sweeter and happier our life will become.

They ate not their bread alone. Socially, company fills a first human want as food for the spirit, and cannot be ignored without mental and social starvation. Loneliness is the first thing that God's eye named not good. Parents owe it to their children to enlarge their circle of acquaintances as much as to educate them.

Everybody, to be happy and good, requires good and intelligent companions. Every youth should be adequate to a discriminating fellowship. Companionship is one of the first demands of nature, but not discriminating. Let every young man and woman consider well, in choosing a companion for life, that they find in the object of their choice their deepest wants satisfied. Let those who feel the lonesome pining of the heart beware of yielding to the temptations which would induce them to sink from their high promptings and conform

to the average range and customs for the sake of fellowship. Many have done this, and soon suffered more than before, and bitterly regretted the degrading compromise.

A law of mind obliges us to become like those with whom we associate. Societary influences act directly upon character. They impress the faculties to assume the shape, proportion and properties of the nearest and strongest powers.

THOSE WHO HAVE NO SYMPATHETIC PLEASURES SEEK SELF-ISH ONES.

We are too careless in providing for the social craving so urgent in the hearts of our children ; we do not enough consider the longing of the youthful heart for recognition and sympathy. Sociability is absolutely indispensable to a proper development of the sexual instinct and right choice. Normal young ladies and gentlemen love and seek introductions and try to render themselves agreeable. Amusements should contemplate both sexes, so that the social instinct may be saved from abnormal and diseased action.

Social sovereignty is just as obligatory as individual sovereignty. Our wants are not always distinctly felt. There is a great want of proper and refined amusements as well as a natural, hearty, and, at the same time, intellectual association. So few accomplish anything toward augmenting the sum of human happiness ! Can it be true that the reason or the cause is, that people of a certain cast of mind feel sure of nothing and therefore care for nothing, and by an inevitable chain of circumstances, accomplish nothing ?

Hail, social life ! into thy pleasing bounds

Again we come to pay the common service,

And to share in glad return

Thy comforts and thy protecting joys.

Our social forms are very far from truth and equity. But the way to set the ax at the root of the tree is to raise our

aim. Let us understand then that a house should bear witness in all its economy, that *human culture* is the end, to which it is built and garnished. With a change of aim has followed a change of the scale, by which men and things were wont to be measured. Wealth and poverty are seen to be for what they are. The rich, as we reckon them, and sometimes the very rich—in a *true scale*—would be found very indigent and ragged. But many hearts have the divinest assurance of the providence of God, by generously providing for others. Many are made corporally happy by the wealth of good capitalists—men who are not servants to their riches, but use their wealth with discretion and gratitude, for the augmentation and expansion of human happiness.

It is *great souls* that make us feel, first of all, the difference of circumstances. *The Christ-principle of universal Love* calls into activity the higher perceptions, and transcends passion and prejudice. The higher perceptions find their objects everywhere, only the low habits, need or depend upon palaces or banquets. Our intellectual, moral and æsthetic natures have their needs and desires, and demand their rightful gratification.

Let us remember that all things were made for man, and for the possibilities of human souls. Man should not toil incessantly; he should master his work, and not let his work master him. He must sometimes have the comfort of leisure, and know the luxury of personal cleanliness, and the satisfactory content of reading a good book in some quiet nook or in some deep umbrageous shade.

Home should be made pleasant and inviting. If we expect our children to be happy and contented at home, we must surround them with agreeable influences. In all attempts to present an improved type of home, that home must first exist in the ideal before it can be made an actuality.

Those who help their fellow-beings to a noble ideal of home, and show them how they can make it a living reality, are greater benefactors than the founders of literary, ecclesiastical or governmental institutions. The home where children may be trained in physical, intellectual and spiritual health and beauty, and developed into noble men and women, is the ideal home cherished deep in the soul. And nothing will seem like drudgery, nothing menial or unbecoming, nothing can seem unworthy of the thoughts or services of him or her who contributes to the health and happiness of beloved ones at home. Happy union with wife and children, is like the music of lutes and harps. O, blessed love! Thrice blessed home! If either one be left alone in the last dreary hours of life, sweet memories will be their dearest earthly treasure, and surest pledge of an eternal re-union.

Home's not merely four square walls,
 Though with pictures hung and gilded;
 Home is where affection calls,
 Filled with shrines the heart hath builded.
 Home! Go watch the faithful dove,
 Sailing in the heavens above us;
 Home is where there's one to love;
 Home is where there's one to love us.

Home's not merely roof and room,
 It needs something to endear it;
 Home is where the heart can bloom,
 Where there's some kind lip to cheer it!
 What is home with none to meet,
 None to welcome, none to greet us?
 Home is sweet and only sweet,
 Where there's one we love to meet us.

CONJUGAL LOVE DEMANDS AN EXCLUSIVE HOME.

The isolated home necessarily results from the nature of the marriage love, for such love is exclusive. The husband's soul naturally concentrates itself on the wife. Each seeks a

peculiar personal manifestation of love from the other. There can be no community, no partnerships, in conjugal affection, except between the two. The child, the embodiment of the love that made the twain one, can alone be added and the harmony maintained; for that comes but to call into activity a new element of life in the wedded pair. Exclusive love and an isolated home does not necessarily engender selfishness in the hearts of its inmates. In a home created by conjugal love, the single object of each is the happiness of the other, and every pulsation of such love, and every manifestation of it, expands the heart and fills it with a more active sympathy with all people; and human nature is then understood as never before. Love naturally tends to refine and elevate the husband, and prompts him to seek to make his inner and outer life pure and pleasing to her. How instinctively man seeks to commend himself to the woman he loves! How joyfully he aims to be attractive in his personal habits and modes of manifestation when he feels that for this he will be held more proudly to the heart of his beloved. No one can so powerfully incite him to purity of heart and life as woman. Say what we may of self-respect and of the dignity and glory of human nature—and too much cannot be said, if truly said about it—yet few have so deep and living a reverence for the nature they bear, and such an exalted view of their destiny, as to induce them simply for the sake of that *nature* and *destiny*, to study all ennobling habits in the regulation of their natural appetites, and the supply of their physical necessities. Only the living presence of the object of their love can stimulate them to persevere in a course of interior and exterior refinement, without which home becomes but another name for physical and spiritual debasement. Men degenerate without an external influence. Man can never supply this to man. God

will not supply it, except as he is present, embodied in the form of a beloved one.

IN A TRUE SENSE, HOME IS THE WORK OF NATURE.

When two congenial hearts are united by love—that mighty experience of soul, in which no gross element of worldly policy or personal ambition can mingle—marriage is the natural result. No sooner is marriage consummated in the heart than its first demand is for a home; a spot consecrated to the most sacred emotions of the soul, a sanctum wherein the world has no right to intrude; where the heart may freely expand in every possible manifestation to which nature prompts. Around that center, every tender yearning clings; and every personal sacrifice is willingly made for this great satisfaction of the heart. The ideal home is always beautiful to those who love. If they fail to actualize their expectations, it is because, by ignorance or heedlessness, they do not develop into full and perfect fruit the exquisite bud of beauty which young love has opened in their hearts. Among the many causes of disappointed hopes, *selfishness* seems more fruitful than any other of sad results. Where that abounds, true love cannot exist for the essence of true love is self-forgetfulness. Not self-sacrifice, for this implies a kind of martyrdom; but a true state of heart and mind, between those who love, which leads each to *discover* and *prefer* what is most suitable, comfortable and agreeable to the other. That sort of power or influence is never useful which seeks to *manage* husband or wife. Freedom is the only atmosphere in which love can long exist. There is no sovereignty in the conjugal relation; *generous love* is fully adequate to soften the severest experiences of life. The wife knows that the love that encircles her is a mighty power, but no anxiety mingles with this assurance. When the

interchange of thought and feeling become entire, when there remains but one heart, one will, one yearning desire for perfect union, when words fail to fathom the depths of the heart, then nature takes up the web of love, and interweaves it with tissues finer and more beautiful than thought can devise, uttering what could never be otherwise expressed, and leaving a sweet memory, a holy consecration, that of itself is a sufficient credential of its heavenly origin.

Give us a home to quiet dear,
Where untold hours so peaceful move
In joys, whose loved remembrance long shall last.

THE POTENTIAL INFLUENCES OF HOME.

Society must see and actually enjoy a nobler type of home, before it can hope to be blessed by the presence of nobler types of men and women. He who sacrifices the endearments and ennobling influences of home *for any cause, wrongs his soul*, and so far disqualifies himself to serve his fellow-beings, and hinders, by so doing, his own true, individual development. He most perfectly accomplishes his mission on earth who presents to the world a specimen, in himself, of a most perfectly developed man; he is the most perfect man who enters most truly into all natural relations, and performs most faithfully the duties that grow out of them. These are the influences most potent in shaping his destiny, and should never be regarded as incidental to any other relations or forces. If we are sure of our law—sure that it is a Divine ordination—sure that it is rooted in the nature of things, then, whithersoever it leads we may safely follow. God wills human happiness; that happiness is attainable only through the medium of faculties, disciplined and exercised. The intuitions of men and women must be more perfectly organized and developed; the sexual instincts must

be refined and more delicately attuned; then would they be able to select a natural and healthful supply to the soul which points man to woman as a wife, or woman to man as a husband, with as much certainty as the instinct for material food directs us to that which is wholesome. A true development in this direction can alone prevent disappointment, disaster and desolation of home.

Character is an educated will. Oh for some moral Hercules to cleanse the fountains of human life and destiny—to purify and redress grievances—to make husbands and wives what they should be, the holy of holies in the great temple of humanity! A deep responsibility rests upon both, to their children and each other. The true husband is called upon to renounce many false and preconceived opinions which may injuriously affect the happiness of his cherished family; he should govern his thoughts, feelings and emotions, and learn how to live correctly. A wife needs strong and practical common sense and a thorough knowledge of what she has undertaken to perform in her domestic relation, without being subject to drudgery, or all engrossing care. When we consider that the true object of labor for external life is to clothe, feed, warm and protect the body, not merely for its own sake, but thereby to perfect and develop the immortal soul, and then observe how completely society substitutes the means for the end, or even overlooks the end entirely, how fatal seems the mistake, how monstrous the perversion! It is time for women who cultivate a conscience to take a strong stand in this matter, to resist the inordinate longing after display and gratification of personal ambition, which make the influence of home a secondary or neglected consideration. Whatever be the whirl of fashion and folly in which a wise and loving wife and mother finds herself, she will be firm and independent

in consulting the welfare of her family at every cost. Her husband will not be goaded on to harassing perplexities in business in order to gratify her personal display, and only such society will be sought as makes no demands hostile to the true welfare of the loved ones at home. The wife may do all this to diffuse a pure, high-toned, refined influence in her home. She may be mistress of all domestic accomplishments, with ready tact, a quick and practiced hand to smooth the rough places, and yet the husband may, by scowl or sulky silence, mingle so much of selfishness as to take the joy all out of their home. Abiding happiness results only from the constant presence and omnipotent sway of a love that seeketh not its own selfish desires, but a love deeply rooted and sacredly cherished in the heart of each other.

It is through the family that love goes forth to the world. There the child is molded and protected through love. There the mother receives affectionate care which is her right. This is the father's duty, to maintain and protect, because of his superior strength and ability.

The affections build the homes which gem the earth. The true home is composed of and is dependent upon the existence and continuation of a most blessed harmonial marriage, and where there is happy concord, harmony is delightful and enduring. True love is of God. It fills, comforts, calms, elevates.

CHILDREN NEED SYMPATHY.

Parents should be able to comprehend the wants of their children and take an interest in their thoughts and feelings. Many parents have hitherto been too dignified, cold, austere, reserved and unsympathizing toward their dear ones. Fond greetings and embraces are unpracticed in many families. But *affection* should rule in every home. The family life

should be full of sweetness, tenderness and beauty, and especially should this beautiful feeling be manifested toward children. The associations of childhood should be of a pleasant nature; companions, studies, amusements, should all produce a pleasant impression. Some children are too emotional in their natures—they are all feeling, all tenderness, all excitement. Emotion is necessary, and constitutes a great part of our nature; it gives vent to an excess of nervous energy. But if so much flows off that there is insufficient for the practical needs of life, then there is a waste; and the reservoir of force becomes exhausted. Emotional children need special care. The more the intellect is developed and exercised on *practical* knowledge, the less danger will there be of the emotions becoming excessive. Multitudes of children are badly born; this fact must produce a sympathetic tenderness and pitiful compassion for the dear, martyred innocents. It is far better to give a child good morals, a good constitution and good blood, a deep chest, a clear eye, a pure skin, dexterity with the hand, deep love for truth, a desire for purity, courage, hope, trust, desire and ability to take care of himself, than, without these things, to leave him a vast amount of material and transient possessions.

Gather them close to your loving heart,
Cradle them on your breast;
They will soon enough leave your brooding care
Soon enough mount youth's topmost stair—
And nevermore to rest.

Fear not that the children's hearts are gay,
That the restless feet will run;
There may come a time in the by-and-by,
When you'll sit in your lonely room and sigh
For a sound of childish fun.

PART FOURTH.

BEAUTY AND ITS USES.

BEAUTY IS AN ESTABLISHED PRINCIPLE IN NATURE.

There is a Divine principle in man which seeks to express itself in books, in ideas, in music, in shadows and in symbols.

Nature is the manifestation of spirit. Poetry is the interpreter of that Divine language. Art refines and spiritualizes the feelings, and opens the mind to the perception and appreciation of nature. The true aim of perfection, and the pursuit of it, is constant progress toward sweetness and light. And so culture is of the like spirit with poetry, and touches beauty and gathers up the inspiration of art.

Some things are unthinkable except in the rhythm of verse. Poetry demands the gift of a rich imagination and the feelings of the laws of the harmony of language. It combines the advantages of the arts of design and music, and, like music, embraces sound as a means of expression.

Language alone is able to express all the conceptions of the spirit. The art which has speech as its mode of expression is superior to all other arts; it absorbs them, it surpasses them and crowns them. This is the poetic art, and it breathes the spirit of beauty.

Poetry is the real language of man in a state of heightened emotion and vivid sensation. Pure spiritualism, as a system of philosophy, imposes on external nature the laws of the understanding or reason; poetry imposes on nature the laws of imagination. Both make the inner world of mind paramount to the external world of matter. The purest poetry

is that in which the imagination either evolves from material objects the latent spiritual meaning they secrete or super-adds to those objects, thoughts and feelings which the senses cannot perceive as residing in them. It thus transcends the sphere of the senses, and is in a measure transcendental.

Musical composition betrays man's unconquerable admiration of balance, measure, accuracy, beauty and spiritual adaptations. The trees are harps, the winds are artists, and the spirit of music is awakened in the human soul. Thus music in the sea responds to its sister-music in the air, and man's spirit responds to the full diapason.

As the soul and the human race approach the era of social harmony, the principle of poetry will be more easily comprehended. Pictures are thoughts upon canvas; Poetry emphasizes those thoughts. Action strikes fiery light from the rocks it has to hew through; poetry reposes in the skyey splendor which that rough passage has led to.

The monarchs of a country are those whose sway is over thought and emotion. Poetry, in the form in which it appears in literature, may be practically defined as a record left by the greatest natures of any age, of their inspiration after truth and reality, above their age. A generation of poets never leave the world as they find it. It becomes a more blessed habitation to the humblest; for every bard who connects any of its forms, colors and sounds, with spiritual truths, idealizes the beautiful in nature and in man. All high imaginative poetry thus transcends the sphere of existence. Nothing is too humble for its love, nothing too lofty for its admiration. It mingles with all the interests of mankind, and gives a voice and form to its rights, its wrongs and its aspirations. It is as it were, the champion of humanity, declaring the infinite worth of the human individual soul. The refined and elevated spirit declares itself truthfully, and

thus a nation lives through its literature, and its mental life is immortal.

The power of Plato passed not away with his corporeal frame. The translator of the silent language of nature to the world is the poet, who addresses the finer instincts of our nature with a voice winning and gentle; develops and encourages all the elevated and thoughtful tendencies of the mind, and so purifies as well as pleases. The poet is paid not by external praise or fortune or fame, but by the deep bliss of those inward moods from which his creations spring. The pleasure they give to others is nothing compared with the rapture they give to him.

The spirit of poetry is music and harmony. Love of beauty and refinement are poetic. There is much confusion produced in criticism by not discriminating between the form and essence of poetry—whatever broadens the imagination and stirs the faculties is essential poetry.

The test of poetry is truth to the nature of things. It is impossible to represent character without a vivid insight into their relations to right and wrong. Homer did not write the Iliad according to any theory of poetry. He sang his thoughts from the impulse of a heart inspired with the love of nature and of life; from the imagination sensitive to the least touch of beauty and reality, plastic and organizing; and, hence, his poetry took the most perfect form.

Poetry is the perfume of thought. Memory is the prime fountain of thought. Poetry is said to preserve and purify language, cultivate good taste and help memory, fill the mind with fair images and high unselfish thoughts, wondrously increase our perception and enjoyment of natural beauty, relieve the pain of our usual lack or poverty of expression, shaping and bringing within compass multiform thoughts and feelings otherwise inexpressible. It enlarges and emanci-

pates the soul—it is not despondent ; when it treats of sorrow or pain, it is sympathetic and not gloomy. The true poet is a reformer—a refiner and elevator of the spirit ; his mission is to promote harmony in families, societies and nations.

Of all outward forms of beauty, literary pictures are the most refreshing, where reason, feeling and conviction are the guides to truth and utterance. He who has a beautiful mind, makes beautiful speech.

When he spoke, what tender words he used !
So softly, that like flakes of feathered snow,
They melted as they fell.

He is a poet, artist and singer in spite of himself. *His broad, sweet soul* has lived into the deeper truth of things ; and when he speaks, as he always does, out of his *experience*, his dainty lips refuse all superfluous or unfit words, while tender, Burns-like images cluster round his thoughts, and his voice, full of tears, melts into a kind of song, that, without the periods and pauses of ordinary speech, flows into the ear and heart with the effect of a fugue by Bach. All is but lip-wisdom which wants experience and the sanction of conscience.

Conscience, what art thou ? thou tremendous power !
Who do'st inhabit us without our leave ;
And art within ourselves, another self.

Yet still there whispers the small voice within,
Heard through gain's silence, and o'er glory's din.
Whatever creed be taught or land be trod,
Man's conscience is the oracle of God !

No man ever offended his own conscience, but first or last it recoiled upon him and became a self-punishing regenerator.

O Conscience ! Conscience ! Man's most faithful friend.

There is a voice of singing birds,
Merry, bright and glad ;
There is a voice of running streams,
That sounds both sweet and sad.

There is a loud and fearful voice
Of thunder in the sky ;
There is a voice among the leaves
Of breezes passing by.

There is a mother's voice of love,
To hush her little child ;
There is a father's voice of praise,
Earnest, kind and mild.

There is yet *another* voice
That speaks in gentle tone.
I think that we can hear it best
When we are quite alone.

It is a *still small holy* voice,
The voice of God Most high,
That whispers always in our heart,
And says that He is nigh.

This voice will blame us when we're wrong,
And praise us when we're right ;
We hear it in the light of day,
And in the quiet night.

And even they whose ears are deaf
To every other sound,
When they have listened in their hearts,
This little voice have found.

And they have felt that God is good,
And thanked Him for this voice
That taught them what was right and true,
And made their hearts rejoice.

THE SPIRIT OF BEAUTY IS EVERYWHERE.

The spirit of beauty is in the life of all ; but the life of beauty, thus animating creation, is the spirit of goodness—the spirit of God. Moral beauty is also in human life ; in the affections that sweeten it, in the sentiments that expand it, in the charities that bless it, in the principles that ennoble and sustain it, in every generous deed of love and mercy, in the tenderest and sweetest sympathy, from the cup of cold

water bestowed to the chalice of martyrdom accepted. The spirit of beauty is vital in action, lovely in manifestation, grand and pure to the eye, pleasant to the ear, genial to the feelings, calming to the brain, a cordial for the vexed spirit, ease for the tired senses, a deathless desire in the hope of a deathless life.

Beauty fills the soul with purest joy. It is one of the purest and most elevating of sentiments. It is an element of true religion, a redemptive power, administering to the highest faculties. Love of the beautiful in nature, art and character, is one of the noblest qualities of our being, and is essential to a high order of excellence. Love of the beautiful makes the poet's heart a harp, swept by the Divine Spirit. It makes every heart poetic; and, as it grows, lifts the soul into communion with Infinite Beauty.

I have been to the woods, I have trod the green dell.
And the spirit of beauty was there ;
I saw her fair form in the snow-drop's white bell,
I heard her soft voice in the air.

She danced in the aspen, she sighed in the gale,
She wept in the shower, she blushed in the vale ;
Her mantle was thrown o'er the misty brake ;
Her splendor shown on the sparkling lake ;
I felt her breath in the breezes of even ;
Her robe floated over the blue vault of heaven.
Wherever I roved, over vale, wood or hill,
The spirit of beauty would follow me still.
Not a wild-brier rose its fragrance breathed,
Not an elm its clustering foliage wreathed,
Not a violet opened its eyes of blue, .
Not a plant or flower in the valley grew,
Not an ivy caressing the rock or the wall,
But the spirit of beauty was over them all.

Love of the beautiful heightens enjoyment. As a glimpse of life beyond the grave and a glance of the eye into the

depths of space are adapted to calm stormy passions, so a tranquil resting of the soul on whatever form of beauty tends to impart cheerfulness, elasticity of spirits and mute thankfulness.

Every sense of the mind should be regaled with delight. The spiritual forces in the soul seek for beauty and a finer ordering of life. Some minds are wild in their unrestrained adoration of beauty. They yearn with all their hearts to possess beauty, and to personify its every divine secret and attractive excellence; their aspirations for the artistically beautiful are boundless and exacting. The dull level of every laborious life ought to be relieved with a rich embossment of beauty, liberty and progress.

We ought to put more dignity and ideal interest into our ordinary work. The poet, a born interpreter of nature's soul, has a power of idealizing the most trifling incident.

They who derive the greatest pleasure from any given object are people of taste. Delicacy, sensibility, refinement and taste belong to genius. To unduly magnify and enjoy the common little things near at hand are the felicitous illusions of superior minds.

These outward beauties are but the props and scaffolds on which we build our love. Between inward bodies and principles, there is invariably a well-defined outward correspondence. Subjective beauty, that is, beauty in the spiritual constitution, expresses itself objectively, or, beautiful external objects produce corresponding internal effects. Mental culture brings mental wants, and these wants bring animation and its attendant beauty.

Any material object which can give us pleasure in the simple contemplation of its outward qualities, without any direct and definite exertion of the intellect, we may call in some way or some degree beautiful.

We should live for beauty as well as use. Beautiful forms, colors and sounds excite in the lovers of the beautiful the purest delight, and it is exceedingly painful for them to gaze upon deformity. Decidedly, the love of the beautiful multiplies our sources of enjoyment, and thus leaves less room in the soul for low thoughts and ignoble pleasures. When selfishly indulged, it becomes desecrated, like all good gifts. But unperverted, its influence is refining and improving; whatever renders man less rude and coarse, places him in more harmonious relations with the good and true, and renders him more receptive to their influence. Men must be physically well situated, physically developed, physically prepared, before they can have a high conception of the beautiful and the good.

Everything is designed to subserve a purpose in the universe of the All-wise. The globe is filled with health, beauty and fragrance. Unhappy, indeed, the mind which can neither see their proportions nor enjoy their magnetic principles.

Truths which

Heal and soothe and bless,
Are scattered at the feet of man like flowers.

Flowers deserve universal attention. The poetic mind looks deepest into flowers. They are gentle in their loveliness, delightful in their fragrance, magical in their tender touches of wisdom, sublime in their mountainous grandeur, holy in their significant teachings. They are both attractive and suggestive, and abound no less in moral instruction than in beauty and sweetness, which are, in truth, the very perfection of elegance, sweetness and delight.

Flowers laugh before thee on their beds;
Fresh roses drip with sweetness there;

Beauty being the form under which the intellect prefers to study nature, the mind is taken captive by those lovely

teachers. There is undoubtedly the closest affinity between a proper cultivation of a flower garden and the right discipline of the mind. The industry and diligence which are so requisite to clear a garden from its useless weeds will naturally suggest to a thoughtful person how much more necessary it is to exert the same diligence in rooting from our minds their various follies, vices and prejudices, and cultivating beauty, truth and harmonious completeness. There exists a relation between nature and man which, rightly understood, has a significant correspondence.

The spiritual forces in the soul, like the natural forces in nature, when properly directed and applied, develop harmonious consequences. The heart must be warmed and the moral nature awakened before the highest order of beauty can be attained. It does one good to admire the beautiful, but it is infinitely more soulful to love it. There is a fixed connection between what man admires and what he is in reality.

Art is the transformation of lower substances into use. The line of beauty is the result of perfect economy. We should consult the line of beauty and the ease of nature. There is a compelling reason in the uses of the plant for every novelty of color and form. A fly's wing and a whistling orb, a curling vine and a comet in space, come from the action of the same law. The coming together of atoms, according to their inherent relations and essential affinities, making the phenomena of all forms of beauty.

A sense of gradation is what allows the artist to construct a totality of forms, colors, sounds, and incidents. Even the fashions follow a law of gradation, and a cultivated eye is prepared for and predicts the new fashion. The theory of dancing is to recover continually, in changes, the lost equilibrium—not by abrupt and angular, but by gradual and

curving movements. If you strike a discord, let down the ear by an intermediate note to the accord again. Many an experiment fails because it is offensively sudden.

A flower that does with opening morn arise,
And, flourishing the day, at evening dies ;
A winged eastern blast, just skimming o'er
The ocean's brow, and sinking on the shore ;
A fire, whose flames through crackling stubble fly,
A meteor shooting from the summer sky ;
A bowld adown the bending mountain roll'd ;
A bubble breaking, and a fable told ;
A noontide shadow, and a midnight dream—
Are emblems which, with semblance apt, proclaim
Our earthly course.

NUMBERS LEAD INTO ALL THE SECRETS OF HARMONY.

Every human emotion has its corresponding intonations. Mathematics are at the bottom of all system and order in music ; and music, in its perfect and full expression, is a revelation of the whole system of nature. Here we find the original of Beethoven's symphonies, the essentials of Mozart's orchestral interpretations, the spiritual richness and fairy delicacies of Weber, the sacred beauty and natural sweetness of Mendelssohn's oratorios, the affectionate energy and inspiring ideality of Wagner—in a word, in the fundamental principles and in the soul-sounds of the harmonious system of nature are found all the existing and all the possible musical development of mankind. Each had vast insight concerning the essential causes and universal harmonies of nature. The only perfect musical instrument is the manifold perfections of the two-fold universe.

A true artist is one who is compelled to deal with the definite, the explicit, the stern, the severe, the ugly, the grotesque, the painful, the discordant, the despairing, the

self-sacrificing; and thus and from these facts, separately impressed upon his devoted, self-torturing imagination, he slowly and faithfully evolves the unity and the beauty, and the usually unseen enchantments of nature, into harmonious lights and shades upon canvas. So, too, the true music artist works into and out of excruciating discords—unfolds from the fatiguing details of common sounds, and from the depths of jargon—the grand symphonies, the marvelous orchestral combinations, the wonderful music, of surrounding nature. The more perfect and analytical the master, the more true and enchanting are his synthetical interpretations of the universe of sounds which exist without and within him, because he is *faithful* to the facts and laws of his knowledge, and because he can impart both his inspirations and the grand results of his knowledge to mankind. A true seer of the secrets of the material system was the spiritual philosopher and gentle teacher, Pythagoras, whose clear analytical vision and far-reaching synthetical imagination discerned and combined the rhythmical harmonies of the infinite. What a deep lesson in psychophonics was taught by him who, by bodily purity, abstemiousness and meditation, heard the music of the spheres.

The marvelous combinations of music are beautifully revealed in the flow and formation of all the systems of space. When the eighth note is sounded, it is but the reproduction or re-appearance of the first note, acting as a bridge of vibrations for the formation of another series of sounds attuned to a still higher key. Thus no originally new sounds are evoked, but rather the fundamental sounds on differing scales, or in varying degrees of motion. Thus also in the structure, and among the sounding motions of the universe may be heard the pianissimo, the fortissimo, the crescendo, the diminuendo, the sforzando, all the half-notes of the chromatic

scale, and all the perfections of sounds which constitute the diapason of the vast system of immensity. The great system of universal harmonies. Everything follows the principle of evolution in its various progressive steps up the spiral ascent of nature. This visible process is that of progressive development. May not the bridge formed by the recurrence of the eighth note in the chromatic scale suggest the missing link in the ascending scale of organic life, which link disappeared after the ascending scale became established in nature, when this hermaphrodite organism perished from its febleness and disuse.

There's Music in the sighing of a reed ;
There's Music in the gushing of a rill ;
There's Music in all things, if men had ears ;
The Earth is but an echo of the spheres.

ART EXALTS BEAUTY ABOVE NATURE.

Art has its end and aim in the representation of the ideal. The ideal is a degree of perfection superior to natural beauty. It is beauty disengaged and purified from the accidents which alter its purity in the real world. It is the real idealized, purified, rendered conformable to its ideas, and perfectly expressing it. It is life, but spiritual life. The ideal is an idea advanced to perfection—the present purified. The characteristics of the ideal are calmness, serenity, felicity, happy existence, freedom from the miseries and wants of life. It does not exclude earnestness in the world of conflict, or lessen life's interests. It is the felicity in suffering, the glorification of sorrow smiling in tears. The tear is rendered by the smile precious above the smile itself.

In everything the ideal begets the actual. The soul of a true artist reveals itself through all deficiencies of material. Painting is the art of expressing the conceptions of the soul by means of the realities of nature, represented by their forms

and colors upon smooth surface ; without aiming at either utility or morality, it is capable of elevating the soul of nations and reforming the manners of men by its lessons and representations ; it has limits which literal imitation may restrict, which fiction widens, and the mind alone can elevate ; it can unite expression to beauty by idealizing its figures and by manifesting typical truth in living individualities ; it can elevate itself to the sublime by the *invention* of the painter, rather than by the application of his art.

All forms of beauty are inspiring. Without painting, sculpture, music, poetry and the emotions produced by natural beauty of every kind, life would lose half its charm.

We feel the spirit of beauty in music and art. A feeling of proportion, a taste for accurate and defined contours, leads to artistic taste. When the forces of nature have been fully conquered to man's use, and when, consequently, there is a great increase of spare time, then will the poetry, both of art and nature, rightly fill a large space in the minds of all ; but, in our anxiety for elegance, we should not neglect substance. Beauty is spiritual, and, therefore immortal ; and is the prophecy of the *perfection* which is in store for each in the course of time.

There is a marvelous psychological influence in external structures. A beautiful structure will transport some spirits with inexpressible delight. We lose something of awkwardness under high ceilings and in spacious halls. Personal character is benefited or impaired according to the shape of its accustomed habitation.

Sculpture and painting, as well as architecture, have an effect to teach us good manners, high-mindedness and consequently elevation of character. The contemplation of the different and varied forms and structures of nature produce different emotions or sentiments. External nature undoubt-

edly molds the character of the individual and determines the idiosyncrasies of a people. So intimate is this relation that man becomes a portion of that around him, and even mountains and seas become a feeling.

Beauty begets beauty. In the light of this fact, the fine arts assume a new degree of importance and utility. They not only minister immediately and directly to our inherent love of the beautiful, but serve us still more effectually by increasing continually the available fund of beauty in ourselves and children. The beauty of the pictures and statues which adorn the homes of wealth and taste, reflected upon the faces of their inmates, gradually transfigures them.

Impressions, whether physical or mental, are constantly deepened by repetitions. It is impossible to be long surrounded by beautiful forms without a portion of their beauty being transferred to ourselves and our offspring. Music, acting upon another sense, and co-operating with beautiful objects of sight, is a most effective auxiliary in the grand work of enhancing human beauty. It acts powerfully upon the best elements of our nature, and tends to elevate and harmonize at the same time the character and the configuration.

The theater and the opera unite the objective force of ideas, and thus act with double power upon configuration, affecting it through both the senses and the intellect, and modifying it in both ways. So great is the power of the drama in its highest manifestations and in its unperverted state, that a dramatic writer of genius, understanding the profound truths of anthropology, might change at will the configuration of a nation, the physiognomy of an age. The theater, as it should be, might become one of the most effective instrumentalities for the culture and elevation of the

race; but the theater, as it is, too often panders to low and degrading tastes, if not to open licentiousness, instead of elevating, refining and purifying the popular mind.

CULTURE HEIGHTENS BEAUTY OF EXPRESSION.

Our ideal of human beauty is precisely that which results from the long continuation and steady increase of civilization and the accumulation of mental and moral power. The delicacy of perception and aptitude at seizing nice relationships made the Greek sculpture, which, resolved into its component parts, will be found to consist of just those forms of feature that are ever associated with the highest intellectual superiority.

Anger, grief, pain, love, are easily traceable in the modifications of the features, which we call expression. When, therefore, any inner quality becomes habitual, the corresponding expression of countenance becomes equally habitual, and eventually produces a permanent impression. This is true not only of the muscles and skin, but also the bony frame-work of the face, on the formation of which beauty so greatly depends. The development of the bones always corresponds with that of the muscles, and a permanent change in the latter eventually results in similar changes of the former.

Transient expressions frequently repeated finally imprint themselves in permanent lines upon the visage. As we cultivate new beauties, a new set of faculties are developed, and we become, as it were, new creatures. A better style of face will prevail when a higher degree of intellectual culture shall be reached, and a proper development of the *spiritual* and *affectional nature* attained. The feelings should be called out, the sensibilities developed, which constitute the highest charm of heart. Whatever enlists the highest sen-

timents of our nature, and lifts us, even temporarily, above the grossness of the mere life of the senses, will impress signs of that elevation on our features.

A vacant mind takes all the meaning out of the fairest face; a vacant mind makes a vacant eye; a thoughtless, aimless mind robs the features of expression; vanity makes everything about its victim petty; frivolity fades the luster of the countenance; baby thoughts make baby faces; pride cuts disdain into the features and makes the face a chronic sneer; selfishness shrivels and wrinkles and withers up the personality; hatred transforms and demonizes those who yield to its power; every passion turns outward and publishes its disgraceful story in the lines of the face and the look of the eye.

In the eyes the heart doth speak
Truths beyond deception;
There's the language spoken clear
To Love's keen perception.
Lips may feign a warmth they feel not—
Thus a trust deceiving;
But the language of the eyes
Merits deep believing.

A sensual disposition deforms the fairest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure and the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves trampling through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion, with beasts in the basement, a tribe of gypsies in the parlor and owls and vultures in the upper story. Badness and beauty will no more keep company a great

while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried four thousand years, with one unvarying result—the breathing curse of unchaste and discordant progenitors—an organic struggle, panting between smiles and tears. Some people imagine that there can be no sufficient punishment for sensual indulgence and a sinful life, without an everlasting prison-house of misery. But the laws of the spirit work in finer and surer ways than any that the old doctors dreamed of, making sin punish itself, transforming the guilty face, cutting and staining the features and countenance into shapes and hues of ugliness.

Think'st thou there is no tyranny but that
Of Blood and Chains? The despotism of Vice—
The weakness and wickedness of Luxury—
The negligence, the apathy, the evils,
Of sensual Sloth—produce ten thousand tyrants,
Whose delegated cruelty surpasses
The worst acts of one energetic master,
However harsh and hard in his own bearing.

THERE IS NO SCULPTOR LIKE THE MIND.

The person who studies, reads, thinks, meditates, has intelligence cut in his features, stamped upon his brow, and gleaming in his eye. There is nothing that so refines, polishes and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealized. Thoughts, whether they arise from interior or external exciting causes, must of necessity illuminate the eyes, the features, the whole countenance, with the expression of their import. There are no arts, no gymnastics, no cosmetics, which can contribute a tithe so much to the dignity, the strength, the ennobling of a person's looks, as a great pur-

pose, a high determination, a noble principle and unquenchable enthusiasm.

Beauty is the fruit of severe wisdom. There can be no true or satisfactory beauty of facial expression without cultivated intelligence. A high order of beauty requires a healthful activity of all the intellectual powers. To be beautiful, we must feed the spark of intellectual fire by reading and meditation until it burns a steady flame, irradiating the face by its brilliancy, suffusing the countenance with light, and transforming it into a resemblance of the object attentively contemplated. To be beautiful, we must fill the brain with great thoughts, and live in the atmosphere of ideas. To be beautiful, we must put a great organizing and ennobling purpose into the will, and concentrate our thought and affection upon it, until enthusiasm wells up in the heart and suffuses the countenance, and rebuilds the body on its own Divine plan. To be beautiful, we must cherish every kind impulse and generous disposition, making love the ruling affection of the heart and ordering principle and inspiring motive of life.

Affection is the organizing force in the human constitution. Beauty is the child of love, and love the heritage of beauty. Woman is fairer than man, because she has more affection than man. Her delicacy of constitution gives her a beauty, a calmness, and sweetness of demeanor which renders her the object of love and admiration.

Ye tradeful merchants ! that with weary toil
Do seek most precious things to make your gain ;
And both the Indias of their treasures spoll,
What needeth you to seek so far in vain ?

For lo ! my love doth in herself contain
All this world's riches that may far be found ;
If sapphires, lo ! her eyes be sapphires plain ;
If rubies, lo ! her lips be rubies sound ;

If pearls, her teeth be pearls, both pure and round,
If ivory, her forehead ivory ween ;
If gold, her locks are finest gold on ground ;
If silver, her fair hands are silver sheen :

But that which fairest is, but few behold,
Her mind, adorned with virtues manifold.

Loveliness is the outside of love. Kindness, sweetness, good will, a prevailing desire and determination to make others happy, makes

Beauty the burning lamp of heaven's light.

The soul that is full of pure and generous affections fashions the features into angelic likeness, as the rose, by inherent impulse, grows in grace and blossoms into loveliness which art cannot equal.

Beauty dwells with kindness. That you may be beloved, be amiable. There is nothing on earth which so quickly and so perfectly beautifies a face, transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness, as a pervading and prevailing kindness. The angels are beautiful because they are good, and God is beauty, because He is love.

Good-nature is the best feature in the fairest face. Wit may raise admiration, judgment may command respect, and knowledge attention ; beauty may influence the heart with love, but good-nature adds a thousand charms and gives an air of beneficence to the plainest face. There is a resistless fascination in the well-balanced and happy. There is a certain kind of grace and intelligent modesty perfectly free from asperity or affectation, the effect of a thoughtful and well-regulated mind, which is extremely delightful, adding a grace to beauty where beauty exists, and giving a charm where exterior beauty is wanting. Wrinkles may be on the brow and furrows in the cheeks, but the spirit of goodness

maketh the face to shine with perennial youth. All are young who are in the affection of whatsoever things are good and true.

A good conscience is the best cosmetic. There is a spiritual beauty that molds the expression of the features into correspondence with it. Moral sentiments, sympathies and affections translate the animal into the angel, and refine and spiritualize beauty. When the higher faculties are in activity, we are domesticated, and awkwardness and discomfort give place to natural movements, as the finer elements of the soul are unfolded. Every trait of beauty may be referred to some *virtue*, and corresponds with reason.

A beautiful woman is a practical poet, with artistic taste. Women stand related to beautiful nature around us; they heal us of awkwardness by their words and looks; they refine and clear the mind, and teach us to put a more pleasing method into what is dry and difficult. We can pardon pride when a woman possesses such a figure, that wherever she stands or moves, or leaves a shadow on the wall, or sits for a picture to an artist, she confers a favor on the world.

Love is not less promotive of manly than of womanly beauty. We all admire a beautiful form and face. We go to the opera, the theater, the church, wherever people congregate, to feast our eyes upon human beauty. We pay the highest price for painted counterfeit of it, however imaginary the semblance. People are fascinated by it, and sometimes pine and droop if unable to possess the beautiful soul of their admiration.

To be beautiful is one of the spontaneous ambitions of the human heart. It has heaven's autograph upon it, and its universality and intrinsic worthiness give it permission to be. It should be recognized for what it is, and taken up into the

family of motives, whose function it is to spur mankind to noble endeavors and holy living.

What is beauty? Not the show
Of shapely limbs and features. No.
These are but flowers
That have their dated hours
To breath their momentary sweets, then go.
'Tis the stainless soul within
That outshines the fairest skin.

How to be beautiful, that is the practical question. *Mind molds matter.* The secret of being beautiful consists in being truly well and truly good. Health should bloom on the cheek, and gems sparkle in the eye. Indolent habits and incommensurate appetites are trying ordeals to beauty, transparency of complexion, or animated expression. The glow of health on the cheeks, the upright form and elastic step and noble bearing which come from constant practice of nature's commandments, do unspeakably more to beautify a person than any cosmetic art has contrived, or any fashions that have been spun from the exhaustless cunning of human imagination.

The mind builds its own house. There are a great many things that contribute to personal beauty; a simple, various diet, pure air, proper exercise, regular habits, constant occupation, cleanliness in all things. These things are of more importance as a means of increasing beauty of person than people generally imagine. They add immensely more to personal good looks than the costly clothing and the richest ornaments. These are the accessories, merely the beginning; they furnish the materials out of which true beauty is built up. They give only the canvas and outline which must be made up and completed by the artistic and perfect blending of ethereal colors and spiritual expression, to represent that highest order of beauty which realizes our ideal and wins the admiration of all cultured minds.

In time, the soul expresses itself, and it is that which we see.

We begin by admiring beauty of form and feature, a particular cut, contour and color of face and countenance, and these are admirable; as we grow older, we perceive that there is a higher order of beauty than this; a beauty of mind, of disposition, a beauty of expression which enfolds the features in an atmosphere of indefinable fascination, a beauty of mind, of soul, which makes us forget the absence of regular features and lovely tints where they are not, and overlook their presence where they are. Everybody has seen men and women of irregular features and ungraceful form, who, notwithstanding their physical defects, were so irradiated and glorified by the outshining of noble thoughts and kind affections, that they seemed supremely beautiful.

A beautiful heart warms and shines through a thousand graces. A perfectly developed, symmetrical figure, a finely chiseled face, delicately tinted complexion, a clear eye and an elegant mien are attractive, if not commanding; but when contrasted with this higher quality and transfiguring spirit of beauty which irradiates the intelligent and kindly face, in forming every feature, and glowing in every look, act and air, all merely physical prettiness and elegance seem but transitory flowers. Not every one can have the finely chiseled face and symmetrical form, but no one is so poor or deformed but they can acquire a beauty as superior to these as the diamond is to the gilt it is set in. This fact representing personal beauty, a fact of the utmost importance, is so generally overlooked that it cannot be stated too often and urged too strongly upon public attention; and this fact goes far to determine the means by which that personal beauty which every one desires is to be attained.

Custom and conventionalism are permitted to triumph at the expense of health, beauty and truth. Social and

theological monopolies, *if out of time*, antagonize individual progress.

Custom forms us all ;

Our thoughts, our habits, our most fixed belief,

Are consequences of our time and birth.

We should obey the whisperings of the spirit of beauty. To be beautiful in person, we must not only conform to all the laws of physical health, and, by gymnastic arts and artificial appliances, develop the elements of our physical being in symmetry and completeness, but we must also train the mind and develop the affections to the highest possible degree of activity and perfection.

The more kindness, the more beauty, the more love, the more loveliness, meekness without meanness, vivacity without boldness, gentleness without weakness, dignity without pride, heart on the lip, and soul within the eye—this is the beauty that lasts. Mere physical beauty will fade with years, bleach out with sickness, yield to the slow decay and wasting breath of mortality ; but the beauty that has its seat and source in kind dispositions and noble purposes and great thoughts outlasts youth and maturity, increases with age, and, like the luscious peach, covered with the delicate flush of purple and gold which comes from autumn ripeness, is never so beautiful as when plucked by the gatherer's hand.

Beauty would change the worship of all climes,

And make a new religion where'er she comes,

Unite the differing faiths of all the world,

To idolize her face.

To give pain is the tyranny, to make happy the true empire, of beauty. True beauty is that, without or within, which yields pleasure and awakens gratitude. There is a philosophical necessity for cheerfulness as well as calmness. The highest beauty consists in royal features controlled by royal expression. A beautiful person is the natural form

of a beautiful soul. The soul takes precedence of the body, and shapes the body to its own likeness.

Every spirit as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in ———

For the soul the body form doth take,
For soul is form, and doth the body make.

Every one knows that in every human face there is an impalpable, immaterial something which we call expression, which seems to be, as it were, the soul made visible. Where minds live in the region of pure thoughts and happy emotions, the felicities and sanctities of the inner temple shine out through the mortal tenement.

Our secret purpose is stamped upon every feature. Every love, impulse, or affection, and every power of activity in the universe, is in the constant effort to express itself outwardly in a true and orderly form. Every alteration in the style of being necessarily tends to express itself on every fiber, fluid and movement.

Every form of beauty in nature or art suggests something higher than itself. To develop the higher nature so that one can enjoy the beauty which so fills the world, is a part of true religion. One who goes through life with no appreciation of the beautiful, loses half the enjoyment that God has provided for His children. The knowledge of God being one element of religion especially important, whatever contributes to that knowledge, is valuable. The beauty all around us, pervading everything which God has created, proves that God is infinite beauty. To know him we must appreciate the beautiful. Christ's life was the perfection of beauty; and so far as it governs us shall we be like Him. The youth who sees in the moss-covered rock, in the flowery dell, in the multicolored sunset, in the chorus of birds and

insects, in the pictures at home, in these and many other things, beauty, are so far refined, and susceptible to noble thoughts and pure sentiments.

Beauty is spread abroad through earth and sea and sky, and dwells on the face and form, and in the heart of man ; and he will shrink from the thought of its being a thing which he or any one else could monopolize. He will deem that the highest and most blessed privilege of his genius is, that it enables him to cherish the widest and fullest sympathy with the hearts and thoughts of his fellow-beings.

We should not crucify the organ of ideality, or the normal requirements of the spiritual temperament. We should love all beautiful forms, objects, pictures, statuary, flowers, ornaments, beautiful odors, delicate perfumes, violet, mignonette, geranium, cascarilla ; beautiful sounds, songs, musical instrumentation, words of love, bells of liberty, the rounding cadences of wisdom's words ; beautiful tastes, all berries and fruits which grow in sunlight and please the tongue ; thus through all the vast, profound and mystic simplicities of every day's sensuous existence, we should grow into the symmetrical development of that inner beauty which is mighty as truth and essential to happiness as heaven itself.

Beyond these chilly winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
And love becomes immortal.

Oh, land unknown ! Oh, land of love divine !
Father, all-wise, eternal,
Guide, Oh, guide these wandering feet of mine
Into this land so vernal.

Woman should not be content with unused books and unheard music. Long centuries of suffering and slavery have at last revealed to her, self-sovereignty, and divulged to

her, *powers*, and the sources of her sorrows. Dependence is the condition which ensures enslavement, and woman has been martyred at her chosen stake.

Woman is the drudge because she depends upon animal comforts. As the primal needs cannot be ignored, she must devise new means of providing for physical necessities in an orderly, beautiful manner, that will have no deteriorating influence upon the mind or body, and will not absorb the time destined for more refined and spiritual uses.

Rude or excessive labor is unfavorable to consecutive thought. There is that in the ordinary employment of brain and fingers which distracts the spirit and forbids its manifestations. Consequently, a vast sum of feelings never attain to a perception, and millions of perceptions never grow into a definite existence. Nothing is more evident than that the mind is obedient to the inherent laws, both physical and mental, upon which its existence is founded. But many are so occupied with the superfluous, coarse labors of life that the finer feelings are doomed to abortion. The organism, from excessive toil, is too clumsy and trembles too much for that. The enjoyment of this world will be greatly enhanced by cultivating the emotional organization of the mind—the nervous medium—which connects mind and matter.

Thy brow shall bear the marks of the many joys thou hast murdered. A constant round of severe physical labor, many hours each day, dulls the comprehension, blunts the sensibilities, obscures the perceptions and begets moroseness and discontent; while *continual association* with coarse and crude materials distorts and deteriorates the features and lowers the status of the individual. Although work is essential to sound mental and physical development, yet it must be diversified and made agreeable, if we wish to obtain its good results.

A few hours of a well-directed will-power, gives nature the dignity of high art. Mental power nerves the mind to strike most deeply and safely. A docile disposition will, with application, surmount every difficulty and overcome every obstruction.

True fortitude is seen in great exploits.

Who does the best, his circumstances will allow,

Does well, acts nobly; angels could do no more.

Woman loves beautiful art. It is more conducive to beauty and ideality than manual labor, and seems peculiarly adapted to her organization. It is a retired life, and can be carried on surrounded by home influences and mingled with home duties. It is in harmony with all the best attributes of womanhood, and adds vastly to her modesty, purity and womanliness. Her vivid imagination, her quickness and delicacy of perception, and her intuition, imitation and patient laboring at detail, all are in her favor, and whether engaged in painting, in modeling, or in designing and engraving, she ought, with a fair degree of talent, to meet with accredited success.

Society is woman's sphere, and it demands all her energies and deserves all that it demands. Woman should contrive to lay out time so as to have no tedious hours. It is a very important lesson to know how to enjoy ordinary life; to be able to relish one's being, without passion or perversion.

Oh happy state when souls each other draw,

When love is liberty, and nature law.

The first manifestation of the principle of wisdom is use. Utilitarianism is in the ascendant. It is the sovereign of men and nations. Use and economy walk hand in hand. Utilitarianism will see what are the useful, the beautiful, the beneficial. Beauty is the coronation of whatsoever is serviceable, harmonious, energetic. It teaches harmony, appropri-

ateness, symmetry and the dependence of parts or persons upon one another—to make everything an embodiment of use, justice and power.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—Oh! beautiful sleep.

PART FIFTH.

HYGIENE.

HYGIENE AND DIETETIC SCIENCE MUST FORM OUR CURRICULUM.

The agent of life and health, next to air, is water. It completely pervades the earth outside of man, and forms over four-fifths of his physical constitution. It forms more than ninety per cent of his blood; is absorbed by every membrane of his body; is the element on which all the particles float from part to part; is essential to all digestion, secretion, breathing, perspiration and purification.

The most blessed friendship an individual can make is a familiar intimacy with water. Let us go to work with water; let us cleanse out our affections, regulate our bodily appetites, discipline our passions, and harmonize the action of all our faculties. Water is an emblem of purity, and suggests the cleansing process. If a man cannot pray, he can wash. From the body's purity, the mind receives a secret, sympathetic aid. When clean and spiritually illuminated, we shall see things in an enlarged sense.

When we are laying the foundation for health, we are improving character. One secret of Greek and Roman self-respect was no doubt in their complete system of bathing. Universal cleanliness and good manners are essential to a Democracy.

Health of body and mind requires daily ablutions. Water acts chemically in and upon the body; and the health and

equilibrium of the system cannot be maintained without this element.

Water, when used externally, is a powerful anodyne, alterative, diaphoretic, tonic, restorative—a true physiological renovative and curative element :—

To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
'Tis like quaffing a goblet of morning light.

We should equalize the circulation in order to promote health. Bathing has this tendency. The daily bath must not be neglected even in cold weather, by either adults or children, if they would always maintain active, vigorous health, and avoid colds, coughs, neuralgia, rheumatism, deafness and torpidity of the liver, with its long train of contingent diseases. The skin is naturally shrunken by the cold ; its pores liable to shirk duty and throw too much work upon the other excretory organs of the body ; the *skin*, therefore, must be kept *active by suitable bathing*.

Water is an active agent and cause of action. Judicious bathing and a proper observance of hygiene will do much to keep up the equilibrium of the system and a positive state of health. It is the most rational means of securing physiological perfection, physical cleanliness, physical harmony, and immunity from disease.

Mental and physical harmony depend very much upon a baptismal ceremony, practiced religiously every morning. Pray with a clean skin and a pure heart ; first pure, then peaceable. The immaculate One put water before spirit, which means, first, bodily purification, then the spiritual.

Much of the soul's serenity is contingent upon the frame in which it dwells. Do you yearn to feel a pure nature ? Then feed wisely upon better substances, drink better fluids,

and think habitually better thoughts. One of the bad drinks is alcohol, which is a powerful antagonist to the digestive process. It prevents the natural changes going on in the blood, it impedes the liberation of carbonic acid—a deadly poison—it obstructs the nutritive functions, produces disease of the liver, and is a brain poison. This is one of the impediments to be thrown away, together with base appetites, groveling affections, impure desires, low, mean, petty and contemptible ambitions. Healthy persons desire nothing more stimulating than their own healthy blood.

The new birth begins in the body department. Man needs to *grow* into the finer attributes of humanity, and to be lifted out of passions, appetites and inversions. The least habit of dominion over the palate has certain good effects not easily estimated. Intelligent, careful obedience to the laws of life, always has brought and always will bring its reward of cool brain, clear judgment, a lively conscience and tender heart.

Pure goodness, pure blood, gives pure power. The predisposing causes of disease are bad air, bad food, bad drink, bad clothing, want of cleanliness, want of sunlight, deficient exercise or overwork, tobacco, alcohol and other narcotics, stimulants and tonics. These *prepare the system for the exhibition of disease.*

When the body externally stands in the same well-balanced and beautiful relation to air, water, vegetables and earth, then health must be the result. This world can never be a delightful place until the great chemico-dynamic laws are clearly understood and obeyed. Nine-tenths of all the crime, sin and iniquity committed on the globe is the effect of chemical, electrical and magnetic conditions.

All crimes, errors and wrong actions result from the flow of blood and *nervous-aurea* into wrong cerebral and other organs.

This comes from a diseased mind, not in harmony with itself, disturbed, or irritable and unbalanced; or perhaps from an impoverished condition of the nerve-fluid, resulting from various causes—too much activity of body or mind, or hereditary debility and congenital disposition, or the violation of some physical law; it may be there is too great an expenditure of the essence of life.

Hygienic agencies and brain nutriment will do much to restore the balance of forces. *The curative principle is in nutrition.* The difficulty to be overcome is *imperfect nutrition.* To remove disease and recover health, we must *assist* in the *vital motions*, which make nutrition. Perfect nutrition is life, health and strength. The maintenance in their integrity of the natural phenomena of nutrition is the chief condition that can preserve the system from an impermanent or variable condition, and preserve the health intact.

The power and activity of a large proportion of the best minds are impaired or destroyed by a want of latent force in the form of brain food within the substance of the material organ, the brain. Like a steam engine without fuel to supply the *waste* resulting from the production of power, they exhibit idle but efficient achievement. And, as the chemical elements that nourish the muscular, the adipose and the osseous, are not sufficient for the nervous tissue, consequently there should be a better understanding of the dietetic system. This subject should be discussed and agitated until the public mind becomes convinced of the paramount importance of the topic of physical intelligence and moral life and development. Only in the perfect physical body can the intellectual faculties give a perfect expression to their own divine capabilities; as bone, blood and brain all contribute to the evolution of judgment.

There must be a sufficient amount of *proper* food to repair the inevitable waste in the nervous tissue arising from the production of organic and intellectual activity. The mind cannot be in harmony with itself and its surroundings when the body is enfeebled or irritated from an impoverished or plethoric condition of the blood, resulting from a violation of some of the basic or fundamental laws of human existence. That the human body is a system of machines, each requiring to be fed in a given time with a given amount of food material of a peculiar character, is an important consideration that physiologists have overlooked. To supply each tissue with food adapted to meet the waste resulting from its function and at the same time to avoid an excess that can only burden the digestive organs, is the basic principle of dietetic science. In the present dietetic system, fat-forming and muscle-forming food is the rule, and nerve and brain-building material is the exception. Non-azotized food is insufficient for a brain stimulant.

Brain stimulants being so universally used, indicates some want or necessity that their use supplies; it is found that they temporarily supply the place of brain or nerve food. A brain stimulant, by increasing the force and rapidity of the circulation of the blood in the nervous tissue, heightens and intensifies its intellectual and organic function through a proportionally increased function of nutrition.

Thousands who possess the most efficient brain power use alcoholic stimulants to relieve mental depression, often resulting from an unfortunate combination of confluent circumstances, or more frequently by an obstructed circulation and exhausted nervous force; and not until they are stricken down by it with diabetes or epilepsy or paralysis are they conscious of their inconsiderate and deplorable habits.

One of the remedies for intemperance is nerve-food building material, to supply the waste of the nervous tissue. There should be a reform in the present dietetic system, in reducing the proportion of fat and muscle forming elements and increasing the nerve and brain-building material in a proper ratio. Stimulating poisons will be supplanted by food beverages that will so invigorate and energize, without stimulating, that there will be no sense of mental and physical craving which is to-day temporarily appeased by the use of noxious beverages.

There are three kinds of food or nutrition which possess different and specific quantities of positive and negative vitality. There are negative, passive and positive, combinations of matter which man selects and appropriates to the want and perpetuation of his constitution. And it is necessary to health and happiness that he ascertain *why* and *where* these combinations exist, and *how* and *when* to adapt them to his system. He must learn *what* to eat when diseased, and when he is healthy, *how* to confirm and preserve harmony throughout his being.

AIR IS ONE OF NATURE'S INSTRUMENTALITIES.

Air is a powerful agent in the production of harmony or discord, or in the chemical generation of health or disease. We may as safely eat poisoned food as breathe poisoned air. As corrupt solid food poisons the system through the blood, so does bad air in like manner poison and produce those affections of the entire system characterized as general diseases.

Providence is not responsible for what ignorance and neglect attribute to its divine dispensation. Death lurks in many things and in many places; bad judgment, bad air, in dark and damp places. Organic poisons, analogous to the poisons

which propagate epidemic and contagious diseases, are rendered innocuous by free exposure to light and sunshine.

Light aids in the development of the different parts of the body. Pure air is absolutely essential to health and physical beauty. And nothing is so excellent for soul and body as a good, solid bar of sleep, between day and day, provided it be taken in a room thoroughly ventilated.

Breathe pure air; live with open windows, and the windows of heaven will be more likely to open to you. Form the right habit of hygienic living and learn *how* to take proper care of your bodies. Without exercise and fresh air, there can be no healthy and beautiful growth.

The lungs are made and adapted to the atmosphere, with a capacity for inhaling a certain amount of atmospheric air; the blood and other parts of the physical system require a given amount of electricity to develop and make them healthy; consequently, air must be kept in active circulation, the extent according to the weather.

We breathe, on an average, twelve hundred times per hour, inhale six hundred gallons of air, or twenty-four thousand gallons per day. The electricity is contained in the oxygen of the air, and has no means of communication with the interior of man but by the lungs; hence, if by any means they are rendered incapable of receiving it, the consequence is they cannot transmit it to the system; therefore, the system must be without it, and hence, electricity being the grand vitalizing element, the system must sink in the same proportion that this is withheld; and, sooner or later, death from exhaustion must ensue. In the act of inspiration, the oxygen is retained or separated by the lungs from the nitrogen and transmitted to the venous or negative blood, while the nitrogen is expelled from the lungs in the condition of carbonic acid gas. In obedience to the law that like polarities

repel, the blood is driven from the lungs, the great magnet, to the heart, and thence throughout the body; and after losing its positive electricity, while on its journey through the arterial system, it is then received into the capillary vessels, and from thence to the veins, and finally back to the right portion of the heart and lungs. The heart is the regulating organ, on the principle that unlikes attract.

An adult will *exhale* six gallons of carbonic acid per hour. The lungs, in twenty-four hours, discharge fifteen ounces of volatile matter, while the skin discharges, in the same time, thirty ounces.

Suppression of the action of the skin becomes speedily fatal by the accumulation of carbonic acid and other poisonous materials. The skin is closely akin to the lungs. It also breathes in its way—imbibing oxygen and throwing off carbonic acid. And with its miles of living tubes, and millions of minute pores, through which are hourly sifted noxious substances, it cannot be neglected with impunity. It is computed that we cast off, through the skin, greater quantities of matter than through the kidneys and bowels. These matters are *rank poisons*, and largely float in the surrounding atmosphere.

When the atmosphere is loaded with moisture, and when with moisture there is cold, or when with moisture there is great heat, the body cannot throw off its secretions from the skin and lungs so freely as when the atmosphere is crisp and dry. When the air is heavy and close, the body is unable to throw off freely its secretions, and, with the change that takes place in the activity of its animal chemistry, it becomes for a time oppressed, and the mind weary and woe-begone.

Too much cold shrinks the skin, and too much heat dries it up, the bodily heat is lowered, the extremities chilled as

the blood presses unduly on the brain. Wisdom will seek the golden mean.

THERE IS A MORALITY IN PURE BLOOD.

Inflammatory matter circulating in the body causes abnormal brain action. The blood is a fluid of amazing complexity, holding in exquisite balance the constituents from which the whole being is elaborated. All delicacies of feeling and niceties of thought depend upon its purity. If the stomach, liver and heart are diseased, so are the morals; a week's neglect or wrong living may drive a person to vice and immorality. *The physical is the substratum of the spiritual, and this fact ought to give to the food we eat, and the air we breathe, a transcendental significance.*

Man is a compound of all nature, and all things are adapted to his nature and wants. Chemistry tells us that the blood is composed of eighteen different elements, and also that the atoms resemble a spangle in shape, being thin and circular, with a dot of iron in the middle; so the wheels of life may be said to run on iron axles. Oxygen generates an acidity in the blood, in some degree answering to the solution of the sulphate of copper in the galvanic battery. The electro-nervous fluid is transmitted to all portions of the physical system for the express purpose of enabling them to perform their legitimate functions.

The nervo-vital fluid secreted by the brain is of a galvanic nature, and is manufactured from electricity which we breathe into the lungs at every inspiration we take. Electricity is the *only matter* that can come in contact with mind, and is the only agent by which the will contracts the muscles. The will vibrates the nervous fluid, which then contracts the muscles. Electricity is the only correspondent or mediator between mind and matter, and brings them into communication.

The electric agency of light excites and increases vital and mental activity. The brain is the manufactory of thought, the home of the mind, and the medium through which we receive impressions of the material world. It presides over, provides for and regulates all other parts of the body.

Science requires an intelligent perception of law. Science has demonstrated the great fact that mind is manifested through and by the means of formation and development of cells in the brain; and upon the condition of the *blood* depends the character of these cells; upon the condition of the *body* depends the mental power and activity and mental stamina. The little cells of which the gray substance of the brain is composed are the *agents* of all that are called mind, of all our sensations, thoughts and desires, and the growth and renovation of these cells are the most ultimate material conditions of the mind with which we are acquainted.

A change of temperature may impair the secretions, and then the moral sense is dulled. For not a single sensation can occur, not a flash of thought or passing feeling can take place, without a change in the living organism; and much less can *diseased* sensation, thought or feeling occur without such changes. Polished steel is not quicker dimmed by the slightest breath than is the brain affected by some abnormal condition of the blood.

Oxygen is our atmospheric food. The whole blood in the body must every few minutes be passed through the lungs, to be purified and preserved from putrefaction. If the blood is not sufficiently oxygenated at the lungs, the process of digestion takes on chemical action, and food runs into putrefaction and into other forms of organic matter. This is a frequent cause of excessive alimentation; or where, from the exercise of the passions or emotions, or from mental concentration, the energies of the nutrient nerves are diverted from

their important work; and the nourishing blood is directed away from the centers of digestion, in order to re-supply the rapid exhaustion going on in other parts from those causes. So long as the vital powers maintain their supremacy, this oxygenated blood is distributed to every part of the system.

Intellection occasions a much greater proportional waste of the elements that compose its substance than is exhibited by other portions of the nervous tissue, in the performance of purely organic processes. The word scholar is to-day painfully suggestive of mental dyspepsia. Thousands of the best scholars have become slaves of stimulating poisons through nervous exhaustion. The remedy is natural assimilation of brain-food, properly oxygenated, and the observance of other physical laws relating to the functions of digestion and assimilation. This brain food must contain in itself the same chemical elements that enter into the constitution of the nervous tissue.

It is of momentous consequence what kind and quantities of food and drink are most *congenial* to the system. The conditions which are best calculated to aid nutrition should be maintained during and after a meal, in order to secure the best results and assimilation. The functions of all the eliminating organs should be maintained in equilibrium, that there be no engorgement of the viscera or retarding of the process of nutrition. The highest powers of the lungs should be kept up, and an elastic condition of the air-cells maintained; and only pure air should be suffered to enter them, that they may be enabled to perform their important part in the process of nutrition.

Bodily strength largely depends upon the *amount* of air breathed. The vigor and vitality of the body and all its parts are in direct relation to the *frequency* with which the atoms composing it are changed through the various processes

of nutrition, built up and worn out, each atom fulfilling its allotted end, dying, being carried off and renewed. If the poisonous products of bodily waste are not constantly swept from the system, the cerebral changes are disturbed and the mind stupefied.

The physical underlies the mental. An excess of corporality in one individual and a high spirituality in another, is owing to a diminution or acceleration in the action of the mind upon the organism. They who have an adipose proclivity with vital spirits oppressed, cannot sustain the ethereal essence which gives fine conformation to ideas; therefore, with bodies sluggish and brains unproductive, they cannot realize fine and beautiful ideas, or keenly perceptive sympathetic emotiveness. But under a calm exterior, they may have a fervor which makes them feel the presence of poetry in things and events, when all the forces are in beautiful balance.

A large quantity of muscular and solid substances in the organism is totally incompatible with intellectuality.

The soul may be clogged by the rude health of the body; the animal nature begins to encroach upon the spiritual; on the contrary, a splendid cerebral development has been paid for by emaciated limbs and enfeebled digestion and disordered lungs.

The physical powers must equal the intellectual organization. *The body should be fitted to sustain protracted thought.* Every thought of the brain, every contraction of a muscle or physical force, and every secretory function of an organ, require in the act a certain expenditure of vital energy, and the production and distribution of this life-force require in turn the consumption and disorganization of a certain amount or volume of food. The activity exhibited in the exercise of the muscular system has its origin in the gray

cells of the sympathetic nervous tissue, the same as intellectual activity originates in the gray cells of the cerebral tissue. The system must be supplied with nerve and brain building material, in proportion to the amount of mental or physical labor that it is required to perform.

Exercise is the rule for food. The food we eat should contain, as nearly as possible, the several elements in the same proportion as their expenditure occurs in the individual system of the consumer. But food cannot impart a particle of strength or force, independent of the lungs. We do not live on food—only on the gases. Gross food cannot strengthen the vital principle.

Deep breathing has much to do with deep thinking. It becomes apparent that what is true of the body is equally true of the mind. We should eat, drink, sleep and work intelligently, and build up a sound body for the developing mind. Ordinary mental operations and exertions, those in which the intellect can be exercised without strain, may be carried on not only without injury, but even with benefit to the body, consistent with its measure of soundness and sum of vital power. But severe, prolonged mental labor, that devotion of the whole faculties to the pursuit before them, that concentration of the powers on one object or on one point, without which anything great or eminent can rarely be attained—this tells terribly upon physical health and strength.

There should not be too great a strain of the fervent energies, or exhaustion and languor will follow.

Culture is the study of harmonious perfection, an harmonious expansion of all the powers which make the beauty and worth of human nature, and is not consistent with the over-development of any *one power* at the expense of the others, or with an intense absorption in any special pursuit.

We require the balanced mind and healthy body to develop the spirit, the indestructible, conscious entity. Excessive application deranges the animal economy; the functions of circulation, respiration, digestion and assimilation, which *seem* to be carried on independently of the mind, receive their power from the brain, and consequently depend upon it. Let us see to it that it is not impaired by bad habits and bad blood.

Oxygen is heat, light and electricity in unitary form. Atmospheric air is a compound, one-third of which is oxygen, and this oxygen *contains the principle of life within the minute globules* whereof it is formed. Oxygen is more than common air, it is the vehicle of the vital principle. If there is an excess of this life-principle in a given volume of oxygen, whoever breathes it, burns up. If there be less than a due amount of oxygen containing this life-principle, whoever breathes it, slowly but surely dies.

Electricity heals, because *all things* are contained in it. All the balms, oils, all minerals in existence, are contained in it, and in their most skillfully combined proportions.

Mind absorbs vitality and substance from the atmosphere. Electricity is inspired with the air into the lungs, and, passed through the blood into the nerves of the brain and becomes the electro-nervous fluid.

Disease will be more or less severe in proportion as the vital force is disturbed. The equilibrium once lost, is most difficult to restore. There is a fatal persistence in the morbid state. It is a law of the animal economy, that when the vital powers, are, from any cause, depressed below a certain point, they are not easily, and sometimes never, repaired. Predisposing and exciting causes of debility should be duly considered and avoided.

The glow of health is wanting, in the days of fast living. Life is very much an affair of rhythm, and a sound mind in a sound body can only be concord, method and orderly self-control by the will-power. A successful competition, commenced in early life, becomes a fruitful source of impaired health and premature death.

Is there yet no other way, beside
These painful passages, how we may come
To death, and mix with our connatural dust ?
There is, indeed, if thou would'st well observe
The rule of *not too much*, by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, and likewise seeking due rest
Till many years over thy head return :
So may'st thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly pluckt, for death mature.

MENTAL AND BODILY HEALTH CO-EQUAL.

Man is a problem of study, is simply an organism of varied powers and activities, and the true office of scientific inquiry, is to determine the mechanism, the modes and laws of its action—its waste and reparation.

The body is the servant of the mind, and is the medium between it and nature. The bodily organism which was so long neglected as of secondary consideration, is, in reality, the first and fundamental thing to be considered, and that, in reaching a knowledge of mind and character, through the study of the corporeal system, there has been laid a foundation of the science of human nature.

The relations which subsist between mind and matter, body and spirit, are exceedingly intimate, varied and extensive. The brain is an organ of power, and depends upon change, and change upon circulation ; the lungs and heart are, therefore, immediately involved. To a high and sus-

tained mental power, ample lungs and a vigorous heart are essential. And these organs, again fall back upon the digestive apparatus, which if feeble, may impair the capacity of a good heart and sound lungs and a well-constituted brain.

The fundamental condition of all organic life is the uninterrupted renovation of substance, comprising the generation of new matter out of the nutriments and inhaled air, and the excretion of old matter, worn out and decomposed by the vital process. All these functions, in order to be normal, require a sound condition of the digestive organs, the organs of nutrition and of assimilation.

A healthy mind can be developed only through a healthy body, and again the body grows strong as the brain is exercised. It is only when the brain is educated or exerted at the expense of the body that harm is done. Education should embrace the *entire circle* of human capabilities, and, if it falls short of this, it is proportionally defective. The ordinary routine of the schools ignores the body. The student graduates with enfeebled health, and thus, in getting knowledge, he has destroyed the means by which it can be made practical and effective. On the other hand, the laborer, by unremitting physical toil, almost entirely ignores mental and moral culture. The result of this one-sided activity may be seen in the deformed character everywhere to be met with.

Health is the greatest good to the body. It is the harmonious activity of all its organs, performing all their functions, each in its sphere. Disease is the reverse of all this, and comes not as a punishment but as a result. Education must begin with the body, which preservation is equivalent to purity. Disease weakens physical power and suppresses spiritual energy. As long as the spirit remains in the body, it is subject to limitations.

Moral weakness, and even the commission of crime, depends on physical conditions to an extent few are aware of. A slight amount of bile in the blood, or an excess of renal products, may depress a person with hopeless despair, or drive one into paroxysms of passion. A subtle intimacy exists between body and mind; each affects the other. Fear depresses the vital energies of the system and muscles, and slackens the motions of life, causes the mind to shrink back on itself, and hence the system loses its positive power of resistance.

Disease is simply a *disturbed* physiological or healthy action, caused by a non-observance or disregard of the laws which govern the human organism in respect to diet, air, exercise, rest, water, clothing, sleep, conditions of the mind, and may be prevented by obedience to these laws.

Physical and mental disease are inseparable. The whole being must be in harmony with itself and with all surrounding circumstances, or perfect health cannot be enjoyed. Strength will come to body and mind by *appropriate exercise*, and peace through equanimity of mind, and equanimity of mind is the result of a proper observance of the laws, moral, mental and physical. One needs rest from cares and watchings and mental excitement, quite as much as from manual labor. It appears, by a fundamental law of our nature, that a sense of uneasiness invariably follows a long-continued exercise of our powers, either corporeal or mental. The activity of the heart and brain can no more be dispensed with than the action of body and limbs; but we should not labor to excess, either mentally or physically; we cannot afford to rob heart and brain to feed bone and muscle. Constant toil enfeebles the body and produces intellectual torpor, social debasement, and is in the highest degree inimical to physical well-being.

The fact that the city is composed of an assemblage of men and women of a finer and higher grade, is of particular moment. Another set of faculties is brought into action ; and, being actuated by new attractions, and acquiring thereby new habits, the shape of the head is changed, and the permanent expression of the face is modified. The city comes from the country ; the street is replenished from the farm ; but the city children going back to the farm show that a new element has been introduced into their blood. *Their blood has become more progressive through a succession of influences.*

The physical evil of commercial life is *excessive* application, or anxiety, disordering the animal economy, weakening the mental powers. If mere volition wastes nerve tissue, one can see how *very severe* mental work is a drain upon the system, which calls for constant and careful hygienic living if it is to be supported and continued.

Moderation brings bodily ease and mental tranquillity. All the powers of the mind are momentarily dependent upon the integrity, purity and harmony of the brain. Recent discoveries in physiology have shown how immense is the influence of the brain over the functions of the body. The digestion of the food, the circulation of the blood, and through these all other organic processes, are profoundly affected by cerebral excitement. When the event producing a pleasurable or painful state of mind occurs shortly after a meal, it not unfrequently happens either that the stomach rejects what has been eaten, or digests it with great difficulty and under prolonged protest. Purely intellectual action, when excessive, will produce analogous effects. More or less of this constitutional disturbance will inevitably follow an exertion of brain beyond that which nature had provided for ; and, when not so excessive as to produce absolute illness,

is sure to entail a slowly accumulating degeneracy of physique.

Excessive and continued mental exertion is injurious at any time of life. Consider, then, how great must be the damage inflicted by undue mental excitement on children and youths. Overaction of the brain and nervous system is equally fatal to the digestive process. The whole power of digestion lies and depends upon a portion of the brain between firmness and veneration; undue excitement of the organ of veneration in childhood should be avoided as positively injurious. The connection between nutrition and reproduction is most intimate. The kind and quantity of food on which the mother subsists during the time of gestation deeply affect the child's body and soul. Constitutional predisposition to lymphatic habits as well as a highly wrought nervous organization does much toward fixing character and destiny. If you desire health and beauty, and to become the mother of healthy children, and remain a perpetually overflowing fountain of joy to your husband, study and obey the laws of your being.

HOW SHALL WE SUBVERT EVIL AND PREVENT DISEASE?

How has the sound health and vital stamina of our grandmothers been lost? The air, water and sunlight never fail. Where, then, shall we look for the causes of the decay of health and beauty? Is it not fashionable to be sentimentally pale, to have delicate health, and, alas, to be consumptive and die young? Sound health may shorten the duration of life by intensifying it; and a certain kind and degree of weakness may be the means of prolonging it. Every available means must be made use of to strengthen the constitution.

To fear the worst, oft cures the worst. If thousands are defrauded out of a large portion of their mundane

enjoyment by the imperfection of their organism, it becomes a moral necessity to know how to prevent so much discomfort. The fund of vital power can be increased, but everything must be done within proper limits in regard to exercise and repose; deficiency of exercise produces mental feebleness, deficiency of rest disease.

Nature asks us not to worry. Variety is nature's delight, and her favorite remedy for many evils. The charm of life is in newness of scenery and employment, and the *physical system responds* to that variety in a manner that would argue a conscious vitality and power of appreciation in every tissue. In variety without excess or abuse is the secret of all rational enjoyment. When to a pure and temperate recreation is added a truly hygienic diet, we shall see a physical improvement commensurate with our intellectual advancement.

There is not a natural action in the body, whether involuntary or voluntary, that may not be influenced by the peculiar state of the mind at the time. Traveling benefits, because, in developing *new* sensations and ideas in the mind, there is a corresponding change in the relations of atoms and forces in the physical system.

Formerly, people traveled to make a pilgrimage to a holy shrine or to receive a blessing from some patron saint. But now, man travels from necessity; to regain his lost energies, and to begin to engage in the difficult and serious business of aiding nature in the slow process of recuperation.

Whatever makes change of air and scene easy and cheap, is a public benefit; and all that increases public enjoyment, promotes public peace and security. The more pure air people breathe, the more frequently they *bathe*, and the more abundantly the *flowers* appear in their noisome nooks and corners, the better and more intelligent will they become. Happiness is health.

Sweet health ! far brighter than the day,
How fair she seems when far away.
How charming and how full of rest
When we have parted from our guest.

We think how little we have prized
Her bounteous gifts, or realized
The warmth of her abundant wine
That filled our veins with strength divine.

We see the beauty of her face,
That we before had failed to trace,
And strive with fervent breath to pray
For her return without delay.

Then moving forward on the track,
Behold ! we see her coming back.
Ah ! then we open wide our door
And welcome her as ne'er before.

We are affected by the emotions and sentiments from different surroundings. Any change in life and habits, changes correspondingly the direction of the vital currents. The nervous system is fed by the brain, and upon the magnetisms and electricities of the nervous system depend the functions, purity and harmony of the vital organs.

The human body is composed of two hundred and forty-eight bones, and nearly five hundred distinct muscles. We have fourteen miles of blood-vessels, and *five hundred miles of nervous filament*, every one of which is an electric telegraph a million times more perfect than that of Morse.

All those who are conversant with the anatomy and the physiology of the human structure are fully aware that if, by any sudden process, the bones, the muscles and every particle of the frame could be dissolved and dissipated save the nerves, the latter, from the minuteness and the density with which they throng every possible portion of the system, would represent, although in a filmy manner, the whole structure as palpably and perfectly as if it had been drawn

on paper. This being indisputable, and it having been established beyond the possibility of error that the nerves are the great channels of life and sensation, it is obvious that the mission they perform is of the most gigantic importance. As all our sensations of pain and pleasure are dependent solely upon the state of our nerves, it will be seen at once that their healthy condition is indispensable to anything approaching bodily ease or comfort, and that, should they become diseased, the most disastrous consequences could not fail to be the result.

To fine souls, emotions are as costly as deeds ; a feeling may draw off as much nerve-force as a convulsion. Activity is good, but an incessant spin of activity in the brain disturbs the balance of the nervous system. We need repose, the quiet, not of inaction, but of harmony. There are two kinds of rest—one of congenial surroundings and the other of appropriate labor.

Health is temperance in all things. A degree of bodily activity is requisite to harmony of mind ; the solidity of the muscles should balance the irritability of the nerves. Too great an expenditure of the nervous fluid in any direction, in business concerns, in sorrow or disappointment, or over-tasked mental activities, together with a sedentary life and disregard of hygiene, often results in the dethronement of the mental powers. We should avoid all *excess* and extravagance, all violent and unpleasant agitation, and also, all too great or long-continued intellectual exertion.

Every one is born with a protoplasm capital, both in fact and in the power and ability of gaining or adding thereto. It is a law of physiology that every organ is strengthened in proportion as it is exercised ; that even physical strength may be acquired, independently, despite hereditary weakness of constitution. Many of our youth

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are half-built and half-developed. May they not increase their vital power by a sensible system of moderate yet vigorous daily exercise, without increasing risks of overdoing?

From mental and physical harmony results pure power. Physical endurance is valuable, for that implies that a man has a good deep chest and sound digestive organs; given these, he must succeed in any practical career. To harmonize body and mind, we must bring up the nervous tone and energy by means of the right kind of breathing, sunshine, fresh air, ablutions, music, exercise and varied employment.

Exercise hastens the change of the old, and the deposit of new, particles. All the processes of life, in order to be properly accomplished, require exercise of the parts in which they transpire, as of the whole body. Increase of muscular power is attended with proportionate increase of digestive power.

Digestion is the secret of life. When the intimate and inseparable relations between body and soul, and the influence of the physical cause upon spiritual conditions are fully recognized, when the laws which God has made to govern the entire organization of mankind are understood and taught in the family, the school and the church, then we may speedily look for the time when the great and saving truths of Christianity shall be fully realized, and man shall feel that he enjoys the kingdom of heaven within him, and consequently able to render his body as well as his soul a living sacrifice, holy and acceptable unto God. The brotherhood of man is capable, through the laws of experience, of becoming a sanctuary of joy. Knowledge, which is another name for experience, must be our guide.

The government of God may be said to rest, so far as it relates to mankind, upon physical, organic and moral laws.

No artifice, however keen-sighted, *can obtain anything from nature at half-price*. All rewards and punishments, all penalties and chastisements, flow, not from any volition or special interposition of Deity, but from the obedience or disobedience of the established immutable laws.

When we work with nature we shall observe the laws of justice and truth. By a true conception of the universe and its harmonious functions, we shall be more able to carry out its teachings and apply them properly to our own happiness and usefulness. We are admonished to be wise enough to comprehend the boundaries of our own ignorance, and learn how to outgrow them.

PEOPLE PERISH FOR LACK OF KNOWLEDGE.

A healthy nervous system requires, first of all, a sound, nervous organization by *inheritance*; second, proper nutrition; and thirdly, due exercise of mental powers. Every peculiarity of body or mind, all intellectual qualities, are or may be transmitted; and not only the *natural constitution* of the parents may be inherited, but their *acquired* habits of life, virtuous or vicious; what was a simple practice of the parents, becomes the overpowering impulse of the child. Care and proper habits do much to avert the disease to which a bad inherited nervous organization is subject, though it is impossible to entirely remove the original defect.

The next thing essential to a healthy nervous system is proper nutrition to supply the great waste produced by the nervous action. As this nutrition must come from the blood, it is evident that whatever lessens the quantity or injures the quality of the blood, impairs the health of the nervous system. If man subsists more upon *air* than the food and drink he consumes, then the body and brain must feel the effects of blood poorly supplied with oxygen.

Improper diet, poisoning the blood, thus poisons the brain, and deprives it of its nutriment; the ideas become confused, the emotions morbid and the will weakened. The whole man is crippled, physically, mentally and morally. If such is the effect of improper food, how much more injurious must be the effects of such poisons as alcohol, tobacco, opium and other narcotics, which act so directly and powerfully upon the nervous system. Anything which impairs the health of this system, impairs in a corresponding degree every other part and tissue in the human body; as the nervous system furnishes the *stimulus* by which the blood circulates in the arteries and veins. Sleep is another physiological factor. During its hours of quiet rest, when muscular and nervous efforts are stilled, millions of microscopic cells are busy in the interior of the organism, like coral insects in the depths of the sea, repairing the waste which the day's work has caused. And the more active the mind, the greater the necessity for refreshing sleep.

Nothing but the right culture, a scientific education, can redeem mankind. A better knowledge of law will give free bodies and free minds—free labor and free thought—chainless hands and fetterless brains. Free labor will give wealth—free thought, truth. But immunity from sorrow and remorse can never be obtained by thinking on nothing. The great source of man's unhappiness is his ignorance and neglect of law.

Man must seek personal purity and universal education. The conditions of health as unfolded by physiology, may be briefly stated to consist of five necessary requirements—diet, air, exercise, water and nervous repose. These are undeniably the essentials. Besides the various diseases directly traceable to the influence of impure air, its effects are seen in a general depression of the tone of the system.

Persons habitually occupying badly ventilated apartments, show this in pallor of countenance, depraved appetite, feeble digestion and weakness of body, and consequently subject to attacks of acute diseases. Breathing an impure atmosphere injures the *mind* as well as the *body*. If the blood which is sent from the lungs to the system is imperfectly aerated, no organ feels it more than the brain. Its immediate effect is to cloud the mind and depress its energy; sharpness of attention, clearness of apprehension, and readiness of memory are all impaired. The health of the mental and bodily functions, the spirit, temper, disposition, the correctness of the judgment and brilliancy of the imagination, depend directly upon pure air. In school or hospital, or other considerable assemblage of people, the purity of the air may be pretty accurately measured by the amount of cheerfulness, activity and lively interest which pervades it; and yet so little do people think or care about this subject, that under existing arrangements there are very few who do not every day inspire more or less highly vitiated air. The listlessness and stupidity of students, and especially their teachers, are often due to a bad state of the air they breathe. Using the brain in a vitiated atmosphere is like working with a blunted instrument, and the effect, of course, must be aggravated where the inexperienced are first learning the use of the instrument. Besides acting as a cause of consumption, impure air is a source of much suffering to those already diseased. The diminution of the circumference of the chest, and the capacity of the lungs, diminishes likewise the energy of the body and the animal heat. The blood is deteriorated, nutrition becomes incomplete and nervous diseases increase. Nervousness is a notice given by nature that the constitution has become impaired, that the body must be properly cared for, and climatic and social conditions made

favorable. It is evident there is a close relation between the strength of the constitution and the respiration ; that the properties of the blood are conditioned by the breathing and the nourishment. Persons of weak constitution are subject to disease of the nervous system, on account of the poverty of their blood and the diminution of the plastic material. Persons of robust constitution have in their bodies much of the plastic or tissue-forming substance, and also an abundance of blood.

Persons opposed to all progressive and reformatory measures prevent others from living hygienically. If adults cannot break through the barrier of custom, what is likely to become of the children when the whole community in which they live is engaged in poisoning the air they breathe with tobacco and other poisons, and laying snares to entangle their minds, in the ways of corrupting examples and impure influences ?

EVERYTHING MUST HAVE ITS APPROPRIATE ALIMENT.

When we reflect how intimately electric action is related to all the vital processes, we are not surprised to see that increase or decrease in quality or quantity of atmospheric electricity is attended by a corresponding elevation or depression of the human system.

With every breath of air which our lungs inhale, the venous blood is not only organized and transformed into arterial blood, but it is also charged with electricity, produced by the condensation of air which takes place by the pressure through the bronchial tubes of the lungs, during the act of exhalation. Nature employs no more potent agent in working her behests than electricity.

A pure atmosphere, proper diet, cleanliness and exercise are the best requisites for a healthy body and mind.

The *power* of a good brain depends upon the amount of *good* blood carried to it. And by a *wise attention* to the body, the brain may accomplish great things; but by *unwise neglect* upon this point, failure will be inevitable. We need a more extended knowledge of the laws of health, and of the means to prevent disease, and wisdom enough to apply our knowledge.

The heart is a companion of the brain; the lungs co-operate fraternally with the heart; the stomach receives, digests, works and imparts for the whole body. The brain receives from the heart just what the lungs are empowered to communicate to it; the lungs receive just what the stomach is permitted to afford, and it does its best with the unsuitable materials thoughtlessly consigned to its operations.

Much of the injury that alcohol does is due to its great attraction for water; it decomposes the gastric juice, so that it cannot digest food. It abstracts the moisture out of food and retards digestion. The physiological life of the body is one perpetual round of ingestion and egestion. When we learn how to feed the body, eating will become a *sacramental* process, and not a mere physical enjoyment, since the quality and quantity of our food and beverage involve the absolute and immediate condition of soul as well as body.

Excess of one kind of food and deficiency of another may cause serious disease, or prevent the full play of the faculties. Too much of the proteids poison the blood by an excess of nitrogenous matter. Too little of the fats and amyloids prevents the generation of heat and force, and reduces the heat and vigor of the body; while an excess of albuminates is disease producing. The minerals are equally important with proteids, fats and amyloids, and play an important part in secretion and excretion. But an undue supply impedes the circulation, obstructs the process of secretion, and

prepares the system for disease. Now it becomes a matter of importance how we eat, so as to combine in our foods the right proportions of the different elements. This is no easy task. Science may aid us in the decision, but we must rely largely on our own good judgment and instinct, provided the former is instructed by science and the latter not perverted by depraved taste.

Sunshine through the windows gleaming,
Bearing health on golden wing,
Heaven's pure air in zephyrs dancing,
The vital fountains cause to spring,
Cheerful halls and sunny flowers,
Bid forgotten sorrow's sting;
Healthful diet, baths refreshing,
Precious blessings ever bring,
Kind attention, helpful, cheering,
O'er pale cheeks the roses fling.



PART SIXTH.

FALSE CONDITIONS.

THE ESSENCE OF DIVINE LOVE IS WITHIN ALL.

Man is entitled to liberty, plenty and happiness by nature. To be in accordance with nature, man must study the geometrical attributes of, and the mechanism manifested in, all things. *There is a constitutional and mutual attraction and affection manifested between every particle and compound in being; as in matter, so in mind.*

The law of association is the mode of perpetual progress, the cause of happiness and the spring of all life and energy, of all passion and gratification. Therefore diversity is the order of nature, the requirement of man and the foundation of harmony. Use condenses and harmonizes, so that ultimately, the fortunes and misfortunes of selfishness will be no more.

Civilization is caused by primitive invention incited by necessity and subsequent cultivation of social and intellectual powers. *Mankind cannot be good when influences are evil; neither can he be perfect when he is imperfectly constituted; and he cannot be perfectly constituted until the laws of his being are better understood.*

Every one must become acquainted with their own nature and the Creator's laws, which inseparably unite and harmonize all created things. Every son and daughter, as early as they can be taught anything, should be taught to know

and respect the part which he or she is to perform in the deep, mysterious process of perpetuating the human race. No appetites, no pleasures, no occupation, should be allowed to interfere to disqualify them to prepare and develop the most perfect germs of the most perfect men and women. When every one feels the force of these truths, they will be prepared to remove a part of the disease which now corrupts our physical and mental constitution.

Every one is entitled to a position determined by the qualities and abilities of his constitution. No one should be inferiorly situated, because such a condition is not in accordance with nature and the order of Divine creations. Every one should be as harmoniously situated as the notes in a well-arranged piece of music.

The low must be brought to elevation. No faculty should be crushed for want of mental liberty. The largest part of our nature is feeling or consciousness, over which knowledge has but a partial control ; and no person, however versed in science and knowledge, is saved from substitutions, except through a principle of justice, which springs from and belongs to the soul's executive department. Conscience rather than fear, dominates the person who is superior to mere prudentialism, who feels a liberty, an attraction, to leave the wrong and do the right.

In doing right, man is not only doing himself a reasonable service, but, through his benevolence and justice, making the race a valuable gift. A man must not only fear the re-action of wrong-doing on himself, but feel too noble and too just to injure any one or cause any one's unhappiness.

Society seeks isolated rather than the general good. But the true relations of men to each other, based on the nature of things, must take the place of antagonisms. *We should inquire into every method of improvement, and study how to*

promote the welfare and happiness of all. Every human being has a legitimate claim upon our sympathy.

The grand foundations of Rights have been slowly and painfully buildd. The fetters which bind the body may be unspeakably wrong and deplorable, but those which bind the soul are incomparably more ruinous. This bondage is chained ignorance.

SOCIETY IS FULL OF WORN AND WEARY WORKERS.

Working constantly merely to sustain the body is unnatural and wrong; and the world will live in discord and dissatisfaction so long as this is required. Wretchedness and wickedness are twin children of one parent.

Any wrong done to the lowest, re-acts to the hurt of the highest. Some efficient plan must soon be instituted to relieve the poor man from his oppressive disadvantages, to give him a fair and equal chance to enjoy his existence; to emancipate him from mountainous interests and antagonisms that now oppress and keep him in bondage to poverty; or we shall experience rebellions and turmoils and revolutions in our social and judicial departments which neither wealth nor eloquence can ever allay. Hunger, the terrific necessity of life, carries with it the right of gratification. In the animal it knows no limitation. It is the fundamental right, equivalent to that of existence. In man, the rights of the appetites are subject to the limitation of his superior faculties. The individual is confined in his sphere by that of other individuals. He must never transcend it and trespass on the rights of others. The first law of right is limited in man by benevolence, for labor must not be at the expense of others.

Man is accountable to the fixed order of nature expressed through her laws. The cause of human action is centered

in these three—love or desire, necessity and interest. Necessity is the desire ungratified, or the requirements unsatisfied. Interest is the spring of action, and is a means by which love is rewarded, by which desires are gratified and necessities supplied. By a proper organic effort, intelligence and capital will be aggregated, which will be potent in diffusing general intelligence, and intelligence will make itself felt in all the primary departments of life. In these primary departments, power is generated for the shaping of legislation, which is but the voice of the people expressed, and is always intended for their best interest.

No tear should be shed in consequence of hunger or disconsolation. We should mingle mercy with justice, and the sternest precepts of philosophy with the softer dictates of sensibility and compassion. We should banish the lust of worldliness and individual thrift at another's expense. Interests are conflicting, and men sacrifice their real dignity of character and moral worth by engaging in every species of fraud, imposition and cruel speculation; and that, too, as practiced and imposed upon a multitude of beings who are confined to labor of the most oppressive character, both in the fields and in the workshops. Man should not labor incessantly or excessively to sustain unjust responsibilities, or be in any way deprived of his physical or mental requirements.

Excessive labor dwarfs the mind and weakens the body. There must be a decrease in the hours of labor and drudgery, and an increase of earnings or compensation. Work in the morning and weariness at night isolate man from the world and its progress, and engenders social ostracism.

The interest of one person should not be in direct opposition to another. It is impossible for a man to act without an interest; as society now exists, he will injure some and

benefit others, and if not directed aright, produce unhappy consequences. He is immorally situated whose duty tells him one thing and his interests another, and who is obliged to suppress the general principles of his nature in order to preserve his individual interests.

Necessity and interest are conflicting. The poor are those who are born amid circumstances opposed to their nature and its requirements. Poverty is necessity unsupplied. All these evils arise from the fact that labor is unrewarded and unappreciated for its full value. Every kingdom with all its wealth, owes its birth to the incessant industry of the injured and unrewarded poor.

No man should live upon the misfortunes of his fellow-man. Whoever, either by force or address or by dissimulation, obtains that which is, or ought to be, the property of another, is guilty of crime.

Small wages for hard labor, creates a spirit of antagonism. Hostility is constantly being generated by the disaffection for each other's welfare. Success to the employer should be success to the employe.

Oppress not to the uttermost a single heart, for a solitary sigh has power to overturn a whole world. None should suffer for want of just appreciation, none should be without the solace of human compassion.

There are certain scenes in real life which would defy all the labored efforts of the most finished artist. There is many an article of luxury, many a senseless toy, which, if our eyes could be opened, would be seen to bear the traces of tears and sorrow.

THE HARD LOT IS TO BE SOFTENED.

Day by day the lot of the laborer becomes harder and harder, and to achieve success, more difficult. Everything is grasped and will not be relinquished. The many who are

compelled to overwork to gain a sufficiency to supply the demands of hunger alone, having no time nor inclination for spiritual culture, lose all the advantages of life. Denied the first right, they lose by default all the others.

Man has the fundamental rights. The right to air, to water, to food, and the right necessitated by the latter to labor with the opportunity which makes such labor available. These are his physical rights. Hunger and thirst must be answered, and the wants of the body supplied, before there is force for spiritual work, the object of life being the perfection of spirit, hence the constant effort to exalt the life and devote it to noble purposes; the care of the body is not only for the body's self, but for the immortal spirit.

The right of common humanity must take precedence. Man has a right to think, and his thinking can never interfere with the thinking of others, he has here a perfect freedom. Freedom of speech and the press embrace their own purification.

It is difficult to make new ideas understood. Where there is no interest, there can be no action, and where there is no love, there can be no desire. If a soul loves a spiritual truth, it will give that soul warmth and zeal and enthusiastic fertility. When the love of truth is blended with the intellectual admiration for it, there very soon occurs a new birth. Any principle of truth that will emancipate us, is a Moses and a prophet to us, no matter whether it comes in the form of a book, a tract, a piece of music or a fragment of a poem. Any thing, person or influence or principle that lifts us out of the sordidness, the selfishness, the hardness, the littleness, the drudgery and monotony of life, is worthy of our truest devotion.

Mankind as well as nature is progressive. Man is destined to put *knowledge* into sinew—into working order.

The tendency of the utilitarian element is to teach man's perceptive faculties the *use* of implements and instruments, by which all material departments of nature and society are to be subdued and brought into harmony with man's immediate spiritual advancement. The resultant will be—leisure, and the development of those intuitive faculties in man which are now supposed to be merely possibilities.

Aggressive wealth produces aggressive want. Mankind are bound together by a thousand silken cords, girded round about by a magnetic belt of subtle sensibilities, which communicate an injury done to or by the remotest person to all the other members of the living whole. It is evidence of injustice when people are gainers at the expense of others. Integral parts of the human world cannot be injured without *all* experiencing the result. The wealth of the world is so limited, that, when any one grasps at more than is necessary, others are robbed of their dues. Wealth is to be gained honorably and used honorably. It is obtained at too great a cost, when justice, right, honor or integrity are disregarded. The selfish man destroys by his selfishness the pleasure he might receive through the higher faculties.

It is essential to human happiness and welfare that there be constant accumulation to wealth, that labor shall accumulate more than is required to sustain it. Property is capital which is concrete labor, without which, abject poverty would prevail, and advancement would be impossible. Property is the result of labor, and reserved force, which can be used long after the labor has been expended.

There is an individual race for success, and the production or acquisition of wealth is not governed by the laws of human well-being as expressed in the higher morality, hence, accumulation or capital stands opposed to present labor. The means of labor are monopolized. Labor is

compelled to give the lion's share for the privilege of activity. Because capital *can* exact more, is no reason why it should. It is a general rule of all monopolies to demand the greatest possible compensation for the least possible service or consideration.

The popular idea of ownership is possession. Whereas, true ownership is based on the spiritual law of uses. The race that makes the land produce the greatest amount of food is its triumphant owner. Rent, of itself, is just, and not to be regarded by labor as a grievance; but, when it exacts more than its share, it becomes the most unjust and oppressive power to be conceived.

The idea of ownership is inherent in man. Any *law or usage* which conflicts with this primary right is absolutely wrong. Man not only has a right to labor, but he must have OPPORTUNITY. So great are the demands, that labor cannot of itself, honestly directed, accumulate more than a competency under the most favorable circumstances. By the present monopoly, the past, instead of being a loving mother, becomes the enemy of the present, and enslaves it for the purpose of accumulating a stronger power against the future. There stands a relic of feudal times which needs the genius of use and economy applied to it.

Peace, progress, knowledge, brotherhood,
The ignorant may sneer,
The bad deny. but we rely
To see their triumph near.
No widow's groans shall load our cause;
No blood of brethren slain,
We've won without such aid before,
And so we shall again.

MANUAL LABOR DIMINISHES, AND THE THINKING BEING
INCREASES.

Hard muscular work stupefies the brain. The drudgeries of life are to be reduced and the mental powers eliminated. The ignorant and uninstructed cannot cope with intelligent minds. There should be a *diminution* of the hours of labor and an *increase* of the hours for mental culture.

Millionaires and mendicants, gorged indolence and famished industry, the greed and rapacity of capital must have its check. It must not, will not, be permitted to appropriate the earnings from augmented production all to itself, by wringing them from the grasp of the hard-handed toiler. Nor do these earnings in any considerable part belong to the inventor of machinery or the general public. They must enhance the wages and lighten the condition of the toiler. The incessantly toiling millions in the social organism find themselves by force of circumstances in a state of chronic antagonism toward the wealthy and powerful. Their interests, their tastes, their privileges, their prospects, stand in open opposition to each other. Capital tends to centralization; labor to free distribution. Wealth seeks monopoly as its most natural fortification, and the reins of government as a means of perpetuation; while poverty instinctively seeks freedom and democratic independence as its most natural birthright and the only road to happiness. The struggle between these forces in society generally ends in the defeat of labor; because centers of wealth can afford "to rest and wait"—while the co-operative societies—"strike and starve;" and the contest ends by the surrender of dying poverty, which then yields everything—brain, bone, muscle, time, rights, principles.

The present is pregnant with events destined to stand among the foremost in the history of the race; it is epochal

and also it is critical. It bears within fearful possibilities for ill, as all periods of transition, of crisis, are attended with danger.

Fear not the free man, but tremble first
Before the slave when his chain is burst.

The unpleasant most always seems to fill the whole sky. Everything in this world is a matter of comparison, and life becomes a struggle for the proper adjustment of one's individuality to circumstances and conditions.

Each man is capable of rendering high service to humanity; but whether humanity gets it from him, or the reverse, will ever remain for the world to decide. Man is able to work. But he must be made to perceive the occupation which is *good for all*; or, being born for *action* of some sort, he will perform the inharmonious part. If man is treated as his nature prescribes, he will yield to the world a substantial and permanent benefit.

The verdict of experience, in the *imperfect degree* of cultivation which mankind have yet reached, is that the motive of conscience and that of credit and reputation, even when they are of some strength, are, in the majority of cases, much stronger as restraining than impelling forces—are more to be depended on for preventing wrong than for calling for the fullest energies in the pursuit of ordinary occupations. In the case of most men, the only inducement which has been found sufficiently constant and unflagging to overcome the ever-present influence of indolence and love of ease, and induce men to apply themselves unrelaxingly to work—for the most part in itself dull and unexciting—is, the prospect of bettering their own economic condition and that of their family, and the closer the connection of every increase of exertion with a corresponding increase of its fruits, the more powerful is this motive. Individual industry and private enterprise are most favorable to that striking out of new

paths and making immediate sacrifice for distant and uncertain advantages, which, though seldom without risk, are generally indispensable to great improvements in the economic condition of mankind.

BRAINS RULE THE WORLD AND THE INDIVIDUAL.

Man's salvation is alone possible through his mind. Of the freedom of the mind, doubts still exist, and a vast majority still live in abject slavery. Common sense is still shrouded in the glamour of antiquity.

To elevate the race, we should try to establish conditions adapted to its proper development. Man is weak when left to grope through adverse circumstances. The poor man is kept down because he lacks money or skill to take advantage of circumstances about him. Skill, therefore, is the master; labor and skill bring riches. Skill is in the ascendant and first exhibits itself through science, which teaches the true knowledge of facts and forces. The conflict in the world to-day between the poor and the rich, is, when analyzed, a battle between skill and muscle, or bones and brains.

A better prospect is open only to those whose blood is legitimately progressive. Muscle and heart and digestion and brains and automatic energies will obey the positive power. The moment a man gets a true education with an idea in itself clear, and capable of being transmitted to another, that moment he takes precedence in the activities of this formative life.

The misemployed are the dissatisfied ones. To the man whose whole mind is given to the work he does, the time passes swiftly. Discord emanates from the wrongly situated and unemployed. Those who are truly employed are happy, because the industry of the *congenially* employed is only attractive and pleasurable. The world's

trouble is also generated by persons in absurd relations to the public good. These misplacements are unnatural and unwise. Every person will gravitate to the position suggested by his nature and his necessities. Progress is God's mercy for all His creatures.

Everything which tends forcibly to assail the private rights and intentions of another person is freighted with a subtle poison. Our present social relations generate every species of injustice, which, while perpetuated from necessity, is by all acknowledged to be unwelcome. Our laws are against the rights of individuals. Our laws favor capitalists. As a nation we need less government and more growth. Laws are natural and necessary to transitional stages. But, in our progressed condition, it will not pay to have laws enforced which do not subserve the welfare of the individual, as well as the whole.

As men do not love disease, so they do not love poverty. Health is richly attractive, even so are riches. The human mind goes toward riches as inevitably and gladly as the birds spring from the earth into the blue space in which they are at home. It is the power and privileges of wealth which the mind craves. It is the misdirection of the love of wealth, the absorbing selfishness that its exclusive pursuit engenders, that is justly denounced.

A man wants to be pecuniarily independent. He must be emperor in the field of ownership. All men should have a home, property and position. Autocracy, or the perfect and entire emancipation of the individual, is the magnificent feeling which each man wants. The idea of ownership is inherent in man. Poverty in the world's circumstances will be overcome and destroyed. Man must improve his health and disposition, if he would gain the fullness of his powers and become adequate to the wheeling of circumstances.

Some, bow'd and bent,
Wax gray and gastly, withering ere their time,
And perish with the reed on which they leant ;
Some seek devotion, toil, war, good or crime,
According as their souls were form'd to sink or climb.

Aspiration is the measure of destiny. The attribute of aspiration is the fertile source of energy, enterprise, emulation and all efforts for good and yearning after a better order of life.

The human soul is capable of inconceivable expansion. Man must resolve and make many experiments and experience many failures, but he will be rewarded at last according to the persistent energy and strength of his unremitting efforts in the right direction.

Man is organized to follow attractions. He cannot be *forced*, not even to accept a seat in the kingdom of heaven. He must be instructed by *knowledge*, which informs the mind and shows the *right way* to be the *most attractive*.

Man, when out of harmony, seeks that which disturbs his manhood. Evil converts this world into a stormy winter, and the darkness of ignorance and suffering brings sadness on the whole race. Society, which we are compelled to stand on and conform to, gives place to feelings of depression, skepticism and despair. The troubled sea casts up mire and dirt—passions, thrown up from incompatible food and drink, and discordant external relations.

Goodness is manifested in the fact that each law of a positive nature, produces effects of a negative nature; and the *equilibrium* existing between all motions and forces, causes the principle of *goodness* to be displayed, from the very center to the circumference of their united actions. Therefore, there is constantly in operation a principle and law, to produce pure effects; it is interruption of its forces which produces impure results. Nature works chemically and

harmoniously through the laws of attraction and association, and in a continual direction toward harmony and equilibrium of forces.

Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the sun.

THRALLDOM OF ONE IDEA.

Some people can never recognize anything until they see it indorsed with success. Looking at small advantages sometimes prevents great affairs from being accomplished. We should be able to fix a just valuation upon the natural capability of the human powers, in order to advantage circumstances and move forward through progressive prosperity. Taking things as they come, is not so very difficult. It is parting with them as they go that is the difficulty; sordidness of poverty is another difficulty.

We should learn something of the relative value of life. What is success, viewed in the light of another world? Is it anything for which a man should degrade himself in his own estimation, do violence to the principle within him, or humiliate himself by acting in an ignoble, discrediting manner? Is it nothing to have a conscience void of offense, a bosom that never throbs at the fear of exposure, a heart that might be turned to the world without fear or dishonor? This magnificent feeling engenders a calm attitude which makes an impression and carries weight. The *superior* man has neither anxiety nor fear.

Individuality implies unity and multiplicity and the absolute identity of the two. Willing subjection is the most perfect freedom; for it is the freedom which makes perfect individuality possible.

The selfishness in human nature can only be overcome by penalties. Friction in the mills of God, or the experiences

of life, wonderfully, though painfully, promote elimination and conversion. The human mind inherits its past, that is, each mentality holds in its constitution the essential drift of everything which preceded its own special line of development. By this law of heredity, we obtain an explanation of the great number and variety of individual faults, evils, peculiarities and imperfections. To be truly converted, to rise superior to these, *to recognize* and eliminate hereditary evils and misdirections, is the mind's highest and grandest achievement. Individual errors *must be eliminated* from the character, must be thrown off like perspiration from the skin, before the mind is capable of true happiness, and before it is qualified for the perception and expression of truth pure and simple. If the tree is crooked because the twig was bent, and if the twig received its wrong direction from surrounding circumstances—just as the common mind is formed by education—then, since the mind is not a tree, but is a magazine of elastic powers, affections and will, it follows that the mental tree *need not*, like the insensate oak, remain *bent*, but, on the contrary, the mind may, by the exercise of its own great love and will-powers, eliminate both the cause and the consequence of its inherited faults, evils and errors. Every individual has a deep, constant, prayerful work to do for and within himself, and then, for and within the whole human family, wherever distributed.

Time there hath been when only God was all in all,
And it shall be again.

If Littlemore makes haste to bless
His troubled neighbor Littleless,
And poor men to the poorer give,
Weak ones the weaker help to live,
The sad, those sadder still console,
Then God is working in the soul.

If the grown man forgets his bread,
That little mouths may first be fed ;
And patient women serve the men
Who care for them but now and then,
And love keeps warm without a fire,
Oh, then, the grace of God admire !

THE UNIVERSE ABOUNDS IN CHECKS AND COUNTERBALANCES.

The rule of love—the Christ principle—is an unceasing duty. There is no barrier sufficiently formidable to break down the power of human rights and human privileges. Many wise and well-directed movements which in their final results are beneficial to society, are at first vehemently resisted, and have to be forcibly carried into effect. The principle of universal love—the true teaching of Christianity—is, to reduce to the lowest point the element of pain and sorrow. But a philanthropist has to overcome a great amount of conscious ignorance before natural, scientific and *practical truths* are even so much as recognized.

It is desirable to form an organization of the industries, with farms and manufactories, for associations of the homeless, idle, ignorant and thriftless—not communism, which expects an equal distribution of accumulations, so that no one can be rich, while for only a brief period every one would be equally poor. Industrial and intellectual stagnation would be the immediate effect. This equal distribution of property would be equivalent to paralysis of individual ambition for invention, conquest and emoluments. Wealth flows into reservoirs as naturally as water accumulates in lakes and seas.

Fraternization should supplant all antagonism. Heaven's plan in the production of mankind is this : That they who are first informed of the sum of the bests, should instruct those who are later informed. The true philosophical rem-

edy for social evils and injustice, and the pains of poverty, consists in the application of the principles of love, justice and eternal truth to the Constitution of the General Government, and to the State laws under which society exists and civilization advances. Agitation and the formation of public opinion is the step most indispensable to the reconstruction of Government, and to the re-organization of society on the basis of universal justice, and the Divine principles of benevolence and charity.

Men take a natural pride in being in the *right*, or rather, they wish to be believed as though they were true and reliable, even if the facts be otherwise. Few can bear the imputation of ignorance or dishonesty. This innate passion for accuracy is prophetic of coming human nature. But moral ideas are of slow growth. Men satisfy their consciences by ambiguous and superficial interpretations of the moral code.

The power of ambition should not exceed the law of love, or transcend the sphere of human rights. Great objects inspire great thoughts, great principles, pure motives. We all should be anxious to make our faults few, earnestly desiring to do whatsoever is *RIGHT* in the light of conscience.

If we were differently situated, we would not be so far removed from the spiritual world as we now are in the sphere of thought.

In vain thou strivest—thou canst not be free,
 Poor captive, whom the dreary bonds of Fate,
 Closing in narrower folds, incarcerate
 Within the prison-house of Destiny :
 Fate of thy parents' blood, too strong for thee,
 Fate of thine acts, repented of too late,
 Fate born of joy and grief, and love and hate,
 Doomed long ago to this catastrophe.

O Fate! we weave thee round our piteous lives
 With our own hands—our foolish hands and light—
 Not dreaming that thy webs are iron gyves,
 Forged to o'er crush us in our hearts' despite :

In every murmur at each new mischance,
Is heard the tireless march of Circumstance.

Nothing so injures the soul's internal powers as an uneasy, dissatisfied, impatient, combative, revengeful and non-conforming state of mind. Painful thoughts, doubt, fear, hate, pride, are great sources of spiritual waste. Despondency impairs the appetite, diminishes respiration, circulation, motions, and the physical functions, and enfeebles intellect. Happy they whose faculties work together in the silken cords of harmony. To have harmony and hope is to have health and happiness.

INTEGRITY IS THE GLORY OF MAN.

It begins now to be everywhere surmised that the real force which, in this world, all things must obey, is insight, spiritual vision and determination. The thought is parent of the deed—man is living soul of it; thought is the foundation and beginning and essence, therefore, of man's whole existence here below.

Nature left to herself expresses outwardly what is inmost. This truth should be recalled to mind, that all things tangible are in reality the living evidences of the soul within made manifest to the material senses, and useful to the requirements of the outer world. Science fulfills the identical prophecy of all religions; for, as religion contemplates nothing more at its highest culmination than the unity of man with God and his fellow-man, so science, in commending to man's *reverence* the laws of his complex unity—laws depending upon no convention and enforced by nothing but their own superb and matchless reason—perfectly enables him for the first time to meet the requirements of religion.

Man's moral and social nature is the sphere for the play of moral forces, governed by moral laws as truly as physical agents are by physical laws. The moral law furnishes

proof of a moral government and a Divine agent. It signifies the immutable principle of justice and true religion—*predicating the happiness of all upon the harmony of each.*

The early nations of the world—all nations so long as they continued simple and in earnest—knew without teaching that their history was an epic and Bible; the clouded, struggling image of a God's presence; the action of heroes and God-inspired men. The noble intellect that could disenthral such Divine image and present it to them clear, unclouded, in visible coherency, comprehensible to human thought, was felt to be the chief of intellects. No need to bid him sing it, make a poem of it. Nature herself compelled him. Except in song or in psalm, such an insight by human eyes into the Divine was unutterable. These are the Bibles of nations; to each its believed history, its Bible, not in Judea alone, or in Hellas and Latium alone, but in all lands and in all times. Nor, deeply as the fact is now forgotten, has it essentially in the smallest degree, ceased to be the fact, nor will it cease. With every nation it is so, and with every man; for every nation was made by God, and every man, too. Only there are some nations, like some men, who know it, and some who do not. The great nations are they that have known it well; the small and contemptible—both of men and nations—are they who have never known it, or soon forgotten it and never laid it to heart. Of these comes nothing. The measure of a nation's greatness, of its worth under this sky to God and to man, is not the quantity of cotton it can spin, but the quantity of heroism it has achieved, of noble pieties and valiant wisdoms that were in it—that still are in it. Surely, this ignoble sluggishness, skeptical torpor, indifference to all that does not bear on mammon and his interests, is not the natural state of human creatures, and is not doomed to be their final one. Other states there once were, or there had never been a society or any noble thing among us at all.

Under this ignoble stagnancy, there lies painfully imprisoned some tendency which could become heroic. The restless, gnawing *ennui*, which, like a dark, dim ocean-flood, communicating with the Phlegethons and Stygian deeps, begirths every human life so guided—is it not the painful cry, even of that imprisoned heroism? Imprisoned, it will never rest; set forth at present on these sad terms, it cannot be. You unfortunates, what is the use of your money-bags, your territories, founded properties, your mountains of possessions, equipments and machine inventions? No use, or less than none. Your skin is covered, and your digestive apparatus is supplied, and you have but to wish in these respects and more is ready. You ask for happiness, “Oh, give me happiness!” and they hand you ever new kinds of supply for the digestive apparatus, new and ever new, worse or not a whit better than the old; and this is your happiness? As if you were sick children; as if you were not men, but a kind of apes? I rather say be thankful for *ennui*, it is your last mark of manhood. This at least is a perpetual admonition and true sermon to you.

Meanwhile, we admit the *present* is an important time; all present time necessarily is. The poorest day that passes over us is the conflux of two eternities! and is made up of currents that issue from the remotest past, and flow onward into the remotest future.

We were wise indeed, could we discern truly the signs of our time, and by knowledge of its wants and advantages, wisely adjust our own position to it. Let us then, instead of gazing idly into the obscure distance, look calmly around us for a little time on the perplexed scene where we stand. Perhaps, on a more serious inspection, something of its perplexity will disappear, some of its distinctive characters, and deeper tendencies, more clearly reveal themselves; our own

relations to it, our own true aims and endeavors in it, may also become clearer. This is the age of machinery, in every outward and inward sense of that word; the age which, with its whole undivided might, forward, teaches and practices the great art of adapting means to ends. There is a gradual advance toward harmony, between man's mental nature and the *condition* of his existence.

The tendency of the utilitarian element is, to teach man's perceptive faculties the *use* of implements and instruments, the use of tools; by which all material departments of nature and society are to be subdued and brought into systematic harmony with man's immediate moral and spiritual advancement.

Who drives the bolt, who shapes the steel,
 May with a heart as valliant, smite,
 As he who sees a foeman reel
 In blood before his blow of might !
 The skill that conquers space and time,
 That graces life and lightens toil,
 May spring from courage more sublime
 Than that which makes a realm its spoil.

Let labor, then, look up and see
 His craft no pith of honor lacks;
 The soldier's rifle yet shall be
 Less honored than the woodman's ax !
 Let art his own appointment prize;
 Nor deem, that gold or outward height
 Can compensate the worth that lies
 In tastes that breed their own delight.

And may the time draw nearer still,
 When men this sacred truth shall heed:
 That from the *thought* and from the *will*
 Must all that raises man proceed !
 Though pride should hold our calling low,
 For us shall duty make it good;
 And we from truth to truth shall go,
 Till life and death are understood.

PART SEVENTH.

SCIENCE OF LIFE.

MAN IS DESTINED TO OUTGROW ERROR AND DISCORD.

The science of life in its understanding requires the study of nature in all departments of thought. It consists in knowing how to take care of yourself, your health and your morals, how to make use of people, how to make the most of yourself, and how to make your way in the world.

Man is the indefinite world, because subsisting between *things and ideas*, between the *finite* and the *infinite*.

The spiritual element in man is not yet unfolded. There is no attraction outside of man superior in strength to that which pervades within.

As we come to know ourselves, we shall understand what will satisfy our wants. A child is never ready for knowledge until its soul is moved to put forth questions. Every system of education not based on this principle is irksome to youth, because it is essentially erroneous and fundamentally unadapted. The faculties of the young mind should be awakened *quietly*, and only as they ask questions, until the season has arrived when physical industry and mental discipline become both natural and necessary.

Every mode of instruction should coincide with nature. There must exist a unity in education and a progress in administering instruction to the young. Education, both primary and scientific, needs to be essentially changed; there should not exist so many dissimilar modes of impress-

ing the mind with doctrine instead of practice; a more qualifying culture is demanded.

Training in every department must tend toward *naturalness and practical effort*. If we would teach a child or youth a lesson in music, reading, writing, arithmetic, grammar or any other study, we should impress upon its mind the *benefit* to be derived as a *reward* for the task of learning, inducing thereby a cheerful state of mind.

Cheerfulness and hopefulness are necessary to mental expansion and true development. A better system of didactics should be instituted. First, make the youth *happy* in the thought that there is a *compensation* to follow the performance of the mental task. Let the child look ahead to an active stage of manhood or womanhood, to a true nobility of soul, and it will put forth almost superhuman efforts to attain the end in view. Let the child become imbued with the *necessity* of labor, and that it will never detract from the dignity of his brain power.

Culture should not be *bound* by the demands of ordinary work. All prolonged mental effort in any direction gives power and fixes habit, but the effect may be so narrowing that the discipline becomes an evil in proportion to its thoroughness, and the mind is then in a state of thralldom. To produce the harmonization of the individual, to develop the whole nature, it is necessary to study the different groups or classifications of the sciences. Science is a comprehensive term; it means various groups of sciences, which exercise the intellect in widely different ways.

A discipline may be scientific and still be partial and deficient. The study of each science necessitates a *new order of ideas*, which will call out different forms of mental exercise; thus the discipline becomes comprehensive and varied. Limited portions of the sciences are inadequate for

that complete mental training which is the object of the higher education.

The mind is *biased* by some peculiar habit or course of thought. Right thinking in any matter depends very much on the habit of thought. Habit of thought, partly natural, depends, in part, on the *artificial* influences to which the mind has been subjected, or particular kinds of mental activity. Each man's habits of thought influence his judgment on any question brought before him. A fit habit of thought is all important in the study of sociology, and can be acquired only by the study of the sciences at large, as each class of the sciences gives an indispensable discipline to the intellect.

By the mathematics of superior minds, many truths are demonstrated. By an established principle of science, it is found that chemical action alters the constitution of bodies, just as mechanical re-action changes their form and position. An electric influence is excited and propagated by every muscular effort, every chemical change within us, every variation in the state of health, and especially every mental effort. No thought can pass through the mind which does not alter the physiological, chemical and electric condition of the brain, and, consequently, of the whole system. It is evident that when the will excites the vocal or mental organs, there is a communication of positive power constituted of more *perfect* particles than those previously pervading the same organs. When the organs are thus excited, they become mediums for the descension of the will. Men of real merit have the governing motive within.

Freedom and purity are commensurate and *inseparable*. Man should ennoble his mind by thoughts of purity and moral beauty. If honesty and virtue were not the rule, all the noble charities as well as material comforts would take

their departure from the world. There is a law of justice which evermore overcomes evil with good.

The unity of truth fixes the unity of causes. The mind should become more diffusive and comprehensive, particular and penetrative. A belief in the necessities of relation is to be gained only by studying the abstract sciences, logic and mathematics. Abstract concrete sciences carried on experimentally give clearness and strength to consciousness of causation. The concrete sciences yield conceptions of continuity, complexity and contingency. Culture of the sciences in general is needful, and above all the culture of the science of life.

TRIALS AND MISERY ARE THE EFFECTS OF TRANSGRESSIONS.

Violation of nature's laws constitutes man's only source of disease to body and soul. It is a growing necessity that every human being should have a perfect knowledge of the anatomy and physiology of the human system, and all the laws and conditions of physical life and health. Prevention of disease and crime is more important to human welfare than their cure. To be cheerfully reconciled to the unavoidable, to be satisfied with the best we can do, is wise and beautiful; but it is worse than folly, it is criminal, to be content with imperfection and evil within the sphere of our influence or control.

God gave us hands, one left, one right;
The first to help ourselves—the other
To stretch abroad in kindly might,
And help along a suffering brother.
Then if you see a sister fall,
And bow her head before the weather,
Assist at once; remove the thrall,
Cast her not off—altogether!

Society rests upon the principles of necessity and reciprocity. If society wishes to rest on a safe foundation, it

must show that it is at least *trying* to be *just*. It must move on a higher plane. Motives when high, lift up the soul, which is thus prepared for progress and enterprise.

All human improvement must result from human effort. This maxim is recognized and acted upon only by all, in reference to the outward surroundings; but as to internal organic soundness, that is neglected. Human nature, it is thought, can be regenerated by God alone. Man has been directed to a power outside of himself. It is not so much a theory of Christianity that is redemptive as a reverence for the Divine life and character of Christ. To follow His teachings is to become Harmonial.

It is admitted that the conduct, character and destiny of a human being depend on his organization and development. A healthy organization may be placed in a situation in which it cannot be perfectly developed. A diseased organization, on the contrary, may be placed in circumstances in which the organic or constitutional imperfection may be in a measure remedied by circumstantial influences. But how can this world ever be peopled by true and perfect beings, so long as the organization and development are both wrong?

A true development of the mind elevates it far above the sensuous cravings of the passions and propensities which are natural in childhood. The youth once elevated mentally, by the supremacy of the thinking and reflective faculties over the lower attributes, crime and degradation will be avoided as loathsome and repulsive, and the passions will be held to the performance of their legitimate and subordinate functions. The person thus developed will live in the higher departments of his being, and be good because he loves to be. Look at the effects produced by a course of training which shall arouse hate, sorrow and continued regrets.

Behold the child that has been abandoned by its progenitors and left a waif upon society, and at whom the finger of scorn is continually pointed, and who receives in lieu of caresses and kind words the indifference and neglect of the passers-by! What portion of his brain is rendered active by such treatment? How long will it be before the cunning of the fox and the vindictiveness of the most ferocious and cruel of the animal kingdom will develop in the child? As it grows to the stature of manhood or womanhood it will be marked as the most desperate and vile of the inmates of the prison. Take the child of loving parents who continually stimulate the noblest faculties of its being into action, and it will *avoid* every condition which would lead to degradation that the little waif referred to has been heir to, from a natural repulsion; while its attraction for the degradation of the waif would have been just as natural to it, had the conditions and surroundings been the same.

We punish these poor waifs—half-made children, stamped with evil tendencies—and lose sight of the great *fact* that the real criminality lies farther back. Experience, in the light of reason, knowledge and justice, admonishes us to be careful not to *wrong* these unfortunates, as such injustice wounds and callouses their consciences. Children should not be irritated and provoked, and should be punished as little as possible, because the painful excitement thus occasioned is directly calculated to disorder the nervous system and excite combativeness and destructiveness.

Every child has a *right* to be well-born, and this is what future generations have a right to demand of the present. This demand of the future the present is bound to heed as the most sacred and imperative obligation. Every generation is more or less affected by external conditions entailed upon it by its predecessors. Children inherit not only the

farms and roads, houses, gardens, fruits and flowers, social, political and religious maxims and institutions of their parents, but also their bodies and souls. What kind of souls shall the present give to the future? true or false? loving or hating? forgiving or revengeful? noble or ignoble? What shall I leave to my children? is the question often asked. How utterly worthless is everything else in comparison with health of body and mind.

Let us transmit at least a *moral* brain. The most important question to this age is that kind of interrogation which looketh into the origin of the human species; to man's improvement from the very beginning, to a healthy and well-constituted offspring. Humanity has been drugged to repletion with medical, political and religious prescriptions. The result has demonstrated that no system of arbitrary laws can avail to eradicate the diseases which transgression of the fixed laws of life and health has introduced. To the law of reproduction, will human beings in the future of this world look as the one grand means to procure health of body and mind and freedom for the soul. It needs no direct communication from heaven to inform us that human beings are fearfully diseased. The fact is stamped on nearly every individual. We see it in facial expression, in the whole body. We hear it in the voice, in every form which the human being can express. To relieve the race of its deformities, to regenerate and exalt it, will and must be the object of all thoughtful and considerate minds. But righteousness and happiness are impossible while the conditions of man's social life antagonize. Salvation from all disease and discords—physical, organic, social, political and spiritual—is impossible only by and through personal obedience to every requirement of the law of love and justice.

There are prison doors to unfasten, chains to knock off. Slavery in all its forms to be annihilated, intemperance to

banish, injustice to overcome with good, error to uproot and destroy, bigotry to be buried, and there is health to spread abroad over the earth, and freedom to secure, and goodness to disseminate, and universal justice to distribute throughout all the world. We need more independence of soul—not impudence or arrogance—but strength enough, courage enough to do the bidding of our instincts and rebuke the wrong which is practiced and perpetrated upon the unfortunate and helpless. Man's external condition is so closely and inseparably connected with his internal condition, that by improving the one he improves the other.

WE MUST BEGIN TO STUDY THE NUPTIAL SCIENCE.

Culture and knowledge of our own nature and its requirements, will alone prevent error and consequent misery. The most sacred duty we owe to God is to inform ourselves in regard to the laws of human existence and development. If our brother or sister, through ignorance, disturbs the law of life, none can tell where this disturbance will terminate.

Truth has nothing in its nature to cause a blush. Intelligence and refinement, instead of masking and falsifying themselves in furtive glances and prudish expressions, will shed a halo of significance and respect around the least of things. Truth will only satisfy, and is proper always when rightly expressed. When there is purity of terms and propriety of expression, there will be nothing repellant to the most exacting taste or shocking to the most delicate sensibility.

This is axiomatically self-evident: That outward effects are representatives of inward causes. The true source and basis of life should be comprehended. Nothing can be more reprehensible than the practice of throwing a veil of mystery over the reproductive functions of our nature. And

during his increasing maturity, the child is not properly treated by his parents unless made acquainted with the laws and uses of his various functions. Innocence and mysteriousness never dwell long together.

The use and abuse of the reproductive functions of our nature concern the race more essentially than the popular questions of politics and theology. The decrees of God are the eternal laws of His vital system, written upon the constitution of man, and republished whenever a child is born.

Man must both desire and learn to answer every question he finds the power to ask. Ignorance is the parent of unhealthy and unchaste imaginings. The most tyrannical despot, the most formidable and powerful enemy with which the body and the mind, the reason and the affections have struggled, and which enslaves the human mind, is ignorance. The ignorance of parents is preserved more conspicuously than the sculptor's thought in the chiseled marble, in the bodily and phrenological development of their offspring.

Not only passions and vices, but morbid conditions are transmitted by heritage—the *effects* of excessive and irregular sensual indulgence. Owing to the ignorance of parents concerning their own nature and its laws, the rising generation are made imperfect because they imbibe improper inclinations from their parents hereditarily.

Impressions are stamped upon the child by ruling thoughts and habits, or whatever strongly impresses the mother during the period of gestation. The greatness of sons and daughters is the exuding of the greatness of fathers and mothers. When hereditary laws become familiar and conscientiously put into practice, then we shall perceive the new man.

Hereditary transmission is inevitable; the *habit* of the Parent becomes an *instinct* in the child. Parents, arm

yourselves with a knowledge of the law of love. Prepare yourselves to love one another. Children to be born have *rights*; their highest good demands an *indissoluble oneness*, Parents alone are responsible for the bodies and souls of their children. The cry of the wronged ones goes up to heaven, From our *parents* cometh our *misery*.

Who shall deliver us from our ancestors? Between the broken law and its entailed consequences stands the mother, invested with the power which makes her a Nemesis or a Redeemer. The son which Hannah prayed so earnestly for, and gave unto the Lord before his birth, inherited a soul which had been to school before it drew its first breath.

The human type is capable of indefinite improvement. Pure and enthusiastic women bring forth saints and heroes. All history attests the fact that, as a general rule, great men had great mothers. Let the prospective mother keep all her faculties active and in working order. God has delegated to the mother an almost boundless power.

Virtuous and vicious habits and tendencies are transmitted from mother to child. She may impose upon the world a discordant nature, and upon the child the greatest curse a parent can bring—the incapacity to inspire love in others. O, how to be pitied is that nature incapable of attracting its soul-food! Nothing will so injure and deform the soul's internal powers as an uneasy, dissatisfied, impatient, combative, revengeful, non-conforming state of mind.

WE SHOULD STRIVE TO REMOVE HIDDEN SOURCES OF
MISERY.

Offspring cannot be radically improved until the right persons enter the marriage relation. Good children cannot come of unhappy parents, nor a family, on the whole, be right and normal, the heads of which are improperly mated.

There is no reform more needed, no work more philanthropic, than the dissemination of a knowledge of these great principles which are so intimately connected with the well-being and perfection of humanity. If all permanent reform is really dependent upon a correct use of the laws of nature, then every one should know what these laws teach and require. All that is lovely and elevating, all that is pure and ennobling in humanity, may be transmitted with increased luster to our children, when we understand and *obey* the highest laws that relate to our living.

When the matter of sexes and their proper relations is fully understood, misery will take wings and fly away forever. No more bitter tears and daily sighs and breaking hearts; no more disease, pain and sorrow, when the science of life and the necessities of the human body are understood.

Ignorance, the greatest foe of man, has filled the world with martyrs. Children must be well-born, and not martyred to inherited disabilities. The mother must learn that every thought which passes through her mind, every emotion, no matter how transitory, every impression from external objects, in a greater or lesser degree affects the fetal being. The *enciente* mother walks upon enchanted ground. She cannot stir without touching some string that may vibrate either harmony or discord in the soul of her offspring.

According to the education and situation of the mother will be the constitution and inclination of her offspring. The time is coming when parents will be held accountable for generating children deformed, unfinished, brought into this breathing world before their time—scarcely half made up. What is the cause of unloving, ungrateful children? Is it not the inevitable reflex consequence of a child nourished on bitter and repining thoughts, ignorantly

brought into the world in a spirit of regret and grudging? Could mothers be taught the fact that the period prior to and during gestation is all important in the preparation of the souls of their offspring for their life-work, and that as the foundation is then laid, the superstructure will be beautiful or otherwise, the world would then make rapid strides toward human perfection.

It is not the number of children that gives strength to society; it is their perfection, and hence it is better to have one child thoroughly reared and cultured, than the largest neglected family. The shaping of its being for infinite uses is one of the most momentous undertakings possible to contemplate.

The race must be saved by the efficacy of that pure quality of blood which made the Son of Mary exalted above all other men. Health and capacity are usually transmitted, and so are disease and incapacity. Of all bequests of parents to their children, the most invaluable is a sound constitution. A child is entitled to a birth with as few defects of character and constitution as it is possible to give it. Parents are bound by honor and by their own self-interest, if they bring children into the world, to do it under such circumstances and conditions that their children may live healthy, happy, useful lives.

Well-organized children are desirable, but it does not follow that their number should be too great. When the nervous system is fully developed and well balanced, fecundity will be decreased, and fewer children will be born. Physiological and sanitary marriages demand this, that no more children should be born than can be properly and reasonably cared for, educated and started in the world.

The emotions of conjugal love should be more spiritually estimated. So long as parents propagate by animal impulse,

without blending soul with soul, so long will their offspring be sensual and impure. How many, born of such relationships, are organically prepared for a fretful, joyless childhood, a nervous and uncomfortable maturity, and a stern and heartless old age! No true, holy, conjugal love between the parents. No veneration for each other's physical and spiritual attributes! No manifestation of God in either!

The mission of marriage is more to the soul than to the body, and more to the development of the soul than to either. The great work now to do is to spiritualize the world. Culture and harmony of development are the means of securing the true and permanent unions—the unity of marriage—the consummation of cultured love. This is a state that admits of no vicious encroachments; it is the conjugal kingdom of heaven on earth.

Only the highest order of love will subdue propensity. He who unleashes his animal nature, under the delusion that it is right, ever finds to his cost that *misery* is the sternly inflicted penalty. Do the passions extinguish themselves? Ah! the result is a wreck of manhood, over which angels weep! The deceptive gleam of sensuous pleasure, too often mistaken for happiness, is the foretaste of misery—sensuous pain in the triumph of conscience is the harbinger of endless pleasure.

The sexual impulse, unrestrained, unguided, is the cause of the most terrible crimes, and from it flows a great share of the misery and degradation of the world. The force which it exerts is *drawn away* from the intellect and morals, and flows through the channels of the passions, all of which are intensified. To eat and multiply is the end of animal being, and when man yields to the same impulses, he becomes an animal, more debased in proportion as his intellect furnishes the means. In no department of the science of man

does such lamentable ignorance prevail as in this, which is considered impolite, and of too delicate a nature to mention.

Man has higher purposes to fulfill, and whenever the appetites oppose these purposes, or conflict with their perfect expression, they have *transcended* their sphere, and there should be no doubt as to the *right*, or the *course*, from which the greatest good may be expected. To arrest the cause of misery, man must be educated in the laws of his nature, and impressed with the *necessity of obedience*.

Physiognomy is entirely dependent upon morality and intelligence. The growth of the lower faculties is at the expense of the intellect and higher moral sentiments and the development of the upper brain. We are deaf, dumb, blind and paralytic in many respects from force of habit as well as transmitted tendencies. All characteristics acquired by the organism during its individual existence, and which its ancestors did not possess, may, under favorable circumstances, be transmitted to posterity. All organisms are capable of transmitting such acquired peculiarities in such a manner as to re-appear in descendants, in the same form in which they were received and exactly at the same period of life in which they were acquired.

The impressibility of youth should be fortified and guarded against the psychology of imitation. Our feelings and even our characters are influenced by the things we habitually listen to or look upon. Every spectacle, every emotion, leaves a lasting impression on the mind, and, if often repeated, influences the character. Every day our country is growing more conjugal. The habits of our modern youth are extraordinarily precocious. Their nourishments, peculiarly stimulating, are the most powerful cause of excessive and perverted sexuality, their manners strongly imitative of adults, their pursuits nervously maturing in effect—all

conspiring powerfully against the *repose and normal growth* of the love element. Uncultured passion, not love, is developed, and the history of this phase of love is a record of fleeting dreams and groundless expectations, springing from the extreme action of the conjugal principle. But the cause which contributes chiefly to this precocious development of conjugalism in the young spirit—which, when thus developed, calls strenuously, clamorously, upon its possessor to foster its ravenous cravings with food and drink, the most positive and stimulating—is lying at the very basis, and originated from the emotions and potentialism of blood-love in one or both progenitors. The human soul springing from such a fountain encounters inwrought difficulties, and cannot easily rise above its source. The most unfortunate predisposition to hasty and blood-love marriages, the most irresistible propensities toward premature conjugalism, spring from hereditary emotions.

In looking over our penitentiaries, behold the victims of sensualism! Men and women incarcerated within the walls of gloomy prison-houses, the offspring of young, ignorant and thoughtless parents—terrific effects of sensualistic marriages.

The vices of inversionists are appalling, and when they enter the marriage relation, they carry with them the pernicious crimes of youth, affecting their offspring with the weakness and defects of their own state, and they fall an easy prey to the same vice, disease and death.

Disregard of the love-laws, results in direful consequences. Parents! You who have children at home, and you who may have, arm yourselves with a knowledge of the law of love. If the flowers that bloom on the mountain-side resemble the qualities of the mountain which produced them, then even so will your children correspond to the qualities of the bosom

from which they draw their vital breath. The great immutable laws of this universe are melodious as the musical throbbings of an angel's breast.

ALLIANCE MUST BE FORMED ON THE SOUL'S SUSCEPTIBLE
INCLINATIONS.

In a right marriage relation lies the hope of the world. Parents have a great and imperishable influence over each other. The very being of the mother is molded by the same force which fashions the germ after its father. She assimilates and becomes like him. It is a union, if possible, more close than were the same blood to pass through their united veins, and beyond this, in the domain of subtle magnetism, yet almost unknown, are the delicate blendings. If it is a law of mind that an unexpressed thought of one person is felt by another, in close proximity, and that without a word being spoken or an overt act done, then how much more does this law obtain between the husband and wife in their intimate relationship.

The right marriage brings sexual temperance. Extremism must be prevented through correct marriage—the marriage of two souls from the pure attractions of love, free from every adulterous consideration. Every wrong marriage is a sin against society, an insult to woman, a crime against posterity.

Posterity is within the power of parents. The true office of love is to refine and purify the soul, and perfect offspring. Pure monogamic love is absolutely essential to pure blood, and pure mental endowment.

The great thing to do is to spiritualize the mind, and then only the right hemispheres will come together. The situation of woman in the present civilization, next to man's ignorance concerning his own true interests, is the most powerful

obstruction to the advancement of nuptial science. When we can surmount ignorance, we can overcome the consequent misery. When we can outgrow error, we can prevent unnecessary suffering. Men and women suffer from their ignorant misconceptions and erroneous sentiments as to the reproductive appetite and function.

We need a better understanding of the reproductive facts and principles of our existence. A knowledge of the fundamental principles of human nature and human happiness is of paramount importance. To understand the laws which govern our nature; to know what parental conditions, physical and mental, will stamp the most favorable impression on the primitive organization, health, talents, virtue, of the yet uncreated immortals, and what must necessarily transmit physical diseases, mental maladies and vicious predispositions, constitute a study of momentous import.

Misconceptions and erroneous sentiments, as to the reproductive function, are deplorable. Many seemingly matrimonial joys are but miseries in masquerade. This need not be. Hundreds of homes, now cheerless and miserable, may be made beautiful and happy by obedience to the conjugal principle. When the sexes truly love and properly marry, rightly generate, carry, nurse and educate their children, and when there shall be perfect harmony in the temperament, and all the circumstances which precede the introduction of a new being into the flesh, which is a genesis, and there be all these favorable conditions, we have the Creator's Adam. All moral, educational and philanthropic efforts will be comparatively in vain until parentage takes up the herculean labor of reform. And again, a proper attention to the right temperament and mental adaptation, and the right circumstances under which children should be brought into being, predicated upon pure and correct marriage relations, is mani-

festly of the greatest consequence to the harmonization of fixed human types. By the application of the laws of temperamental harmony, we may secure a congenial and absolutely homogeneous union of souls.

Harmonious offspring depends upon correct combination of temperaments. There are six temperaments, more or less apparent, differently combined in each man and woman—the nutritive, sensitive, motive, muscular, mental and spiritual. The six temperaments appear in different relations until the variety surpasses all comprehension. But there is an essential principle always to be observed and practiced upon: that no temperaments can matrimonially harmonize except the central ones be positively and negatively united—that is, the middle two of the six attractions. This is the law of true marriage. These central temperaments are the axis on which the soul revolves—its grand pivotal attractions. The marriage knot can be tied only by pivotal temperaments, that is in regard to happiness in marriage and to the production of good children. If this law be but reasonably understood and practiced, we soon would hear words of harmony in our homes.

Every false marriage is a new fountain of impure waters. Such a relationship brings into the world a fresh supply of blood-love children—offspring of the inferior elements of reproduction—with hereditary dispositions to crime of every kind and magnitude, which all our legal arrangements are expressly made to prevent, or to prove against the victims and to punish.

The intuitions of men and women must be more perfectly organized and developed; the sexual instinct must be refined and more delicately attuned. The instinct which points each to the other is, too often, dark, bewildered and gross. This want of delicacy of perception is the cause of unnatural conditions and false relations between the sexes.

Ideality, conscientiousness, spirituality, and all the beautiful virtues should crown our love. The spiritual temperament, like the mental, draws its conjugal essence of reproduction entirely from the vitality of the brain and nervous system; but the nutritive, being organically material, draws its spermatogenic essence especially from the elements of the blood. The blood can be restored by eating a single dinner of solid food, but many days are required to renew the mental essence.

Propensity should be kept within check. Whomsoever esteemeth too much of amorous affection, quitteth both riches and wisdom. If for business and fortune man can subdue his passions, he is competent to exert self-control, for virtue, for woman and for the perfection of offspring. The *extreme action* of conjugal love is evil, because it destroys the sacredness and mars the beauty of a spiritual marriage. Sometimes reason, love, manly beauty and womanly devotion are slain by ignorance and undisciplined desires.

HUMANITY IS BURDENED WITH WRETCHED CHILDREN.

The married should observe the venereal law of continence; the unmarried the absolute law of chastity. The extreme action of conjugal love is evil, because it communicates the most atrocious injuries and vices to posterity.

Sexual intercourse is undeniably a question of morals, and cannot be *violated* with impunity. No child should be born of parents who are not drawn together by the attractive power of reciprocal love. It is impossible to estimate the evils of loveless offspring; they become the embodiment of inharmony and hate. The amount of inborn evil and crime may be directly traceable to loveless and inharmonious natures.

Good children come from good conditions. The *weal* or *woe* of countless millions yet unborn rests upon *false foundations*; this generation cannot lay off its miseries upon

mystic fatalism. Three-quarters of the vice and crime in the world is due to antagonizing conditions, resulting from misconceptions of truth.

Conjugal love differs in its very nature from every other essential principle. *Its laws are spiritual*, and its conditions are inmost and absolute. It admits of no division, no indifference, no publicity, no importations, beyond the circle of its tender and total adoration.

Certain natures, owing to inherited mental evil traits, or to diseased conditions of the feelings, can realize no difference, sentimentally or morally, between the different affections. They disbelieve that virtue exists absolutely in any human being. There is no virtue, because there is here wanting that perception and feeling whereby the person is enabled to distinguish between conjugal love on the one side, and a superficial sexual passion on the other. Extremists, whether married or unmarried, produce the same evils and communicate the same injuries to posterity.

Offspring take on the physical and mental qualities and conditions of parentage existing at the time of generation. This is holy ground, and should be seriously pondered. A man cannot saturate his body with alcohol or tobacco, and not entail an evil upon his children. He cannot give himself over to lust and not do them a grievous wrong. Only after leading the purest of lives, and with the most unsullied bodies, should young men *dare* to accept the responsibilities of parentage.

The primary source of evil is hereditary organization and bad conditions. Unwelcomed, tiny, helpless wrecks are thrown upon the bosom of our selfish, unloving, heartless world; conceived by men and women who, ignorantly perhaps, sexually conspire against the consummation of the true spiritual marriage.

Whence the terrible contagious diseases? Answer, *from misdirection* of the love principle; from unnatural and monstrous expenditure of the sexual element for mere sensual gratification. Obey the law of parental love with a pure and reverent devotion, for the foundation of the world is childhood, and the happiness of future spheres bubbles out of terrestrial fountains.

Thousands of children are born with evils for which the parents were never even suspected. The penitentiary, the dungeon, the gallows and lunatic asylum are means employed by the world to punish the victims of an inconsiderate generation. Poor-houses and asylums for the deaf and dumb and blind are but so many necessary receptacles for children—conceived in sin and born in iniquity. Where are the greatest criminals? Do we behold them in prisons, in dungeons, in lunatic asylums, on the scaffold? Do we behold them in houses of pollution? in gambling houses? in the cells of Newgate? No. These places and their inhabitants are effects.

Many are born with bad tempers, not only because they spring out of blood-love, children of the lower mold, but in addition, because they fought their way into life. Many are considered intruders, accidents of marriage, not previously desired, and only welcome when they find their way into the heart. We ought in humanity no more to disparage one for the weakness and misfortunes of the mind than for those of the body; they are the accidents of birth, and such as cannot be helped. Society, in its constitution and civilization, will be exactly what these coming men and women are qualified to originate and evolve and fashion. Hence, society is concerned most profoundly in marriage. It is vitally concerned in the production and true education of children. The makers of laws cannot

afford to appropriate the people's money to the building of prisons and to the construction of the old-time gallows.

Compassion and kindness must prevail. If there is any law of moral duty written in letters of light, it is the obligation we owe to the unfortunate and the undeveloped who are incapable of self-control. The unfortunate criminal remains the same or is made worse. He must expiate his offense, and is then free. He was at first dangerous, but now *more dangerous*, punished but not reformed; and not being reformed, no one will employ him; he must steal or starve, contact with heartless life, and, in desperation, another crime will darken his moral atmosphere. Deprived of books, of papers, of conversation even, confined in a cell, how is it possible for the higher faculties to gain that activity which alone can assure him a better life? If anything is self-evident, it is that this system has completely failed.

These unfortunate beings must be subjected to direful but regenerative results. If a man will injure others, he should be confined where he cannot do so, surrounded by the best educational influences, and not allowed freedom until it is apparent that he has become reformed. Our criminal laws are founded on Moses and not on Christ. Capital punishment serves to make life cheap. This is not the best possible method of disposing of human beings. This is not a reliable deterrent. Society is still imperfectly protected. The whole social fabric is bound together with bonds no individual can break. Where the sphere and rights of the individual leave, and those of society begin, is a problem that metaphysicians are puzzled to solve. No individual can be deprived of his liberty, unless he has shown himself incapable of governing himself. In such cases, the object should not be vengeance or punishment, but reform; and in

this right, our present prison system is a blot on the fair face of our civilization.

The prison should not be a rack of torture, but a school of reform. Criminality is a species of moral idiocy and insanity, requiring benevolent training and loving charity. The criminal is immortal, and some time will begin an advancement which shall culminate in angelic excellence.

The laws of the universe work out their own purpose. We can with justice protect ourselves, and in so doing, work directly in their channel. While every sin deserves immediate and total destruction, the sinner deserves the love and blessing of God ineffably *more* than the self-sustaining and well-developed individual.

Salvation is the rescue of man from ignorance and misfortune. Nothing is more certain than that the marriage relation of the wrong temperaments develops manifold evils in the *structure* of the *brain* and *nervous system*, and is a producing cause of an *arrest* in the development of some innate force. There are other incidental and potential causes often involved; any excess in the emotions during pregnancy, sudden illness, fright, grief, too frequent sexual excitement, losses in the spermatie essence, indulgence in alcoholic stimulants, opium or other nerve irritants—all these, and each by itself, as a cause, may ultimate in an arrest of the development of some mental force, which outwardly will be known in one as idiocy, in another brain-blight, in another prolonged infancy, in another muteness and deafness, in another moral idiocy, in another hydrocephalus, in another epileptic fits, in another periodical lunacy, in another violence of temper; thence the chain of evils resulting from marriage of incompatible temperaments; and also from forbidden habits and practices, both in and out of wedlock, can be traced out link by link, until we lift up the curtain upon the private history

of every person in the alms-houses, jails, prisons, dungeons, hospitals, asylums and other establishments for the reception and restraint of *effects*, which institutions are both an honor and a disgrace, a glory and a shame, a blessing and an outrage, because they signify and declare that mankind, in their charities and penal systems, do not yet discern that *prevention of an evil* is much superior to duplicity and other subterfuges of popular error and injustice.

Many of our sufferings come vicariously. Idiots, adult infants, moral imbeciles and epileptic criminals need not and ought not ever come into the world, and will not, in the better time, when marriages become harmonial and personal habits are attuned to the sacred laws of reproduction—when there is no violation of the laws of heredity.

We need a reform and improvement in our methods of marriage, a better and more exalted idea of its uses and benefits. The nature, extent, power and object of the distinction of sex must be understood and appreciated; the sexual instinct must be refined, ennobled and brought under an enlightened reason and conscience; the true object of the presence of the reproductive element in man must be better understood, the fixed laws by which God designed its expenditure should be regulated, and must be known and implicitly obeyed; man's true mission to woman and woman's to man be known and more truly estimated, and the gospel of a true marriage, true parentage, be preached to all; then, and not till then, will the twain that leads to oneness, reveal its power to bless and to save, and till then divorce, as an experience of the heart, will continue to desolate the inner life, and, as an outward ordinance, to bewilder the head of statesmen and grieve the heart of the philanthropist.

SPIRITUAL LOVE WILL REFINE THE WORLD.

We can *prevent* more easily than *cure* social mistakes. And this we can now begin to do by creating a new public sentiment, and by teaching our young men to grow up in harmony with the laws of their entire nature, and our young women to venerate principles, physical and spiritual, overcoming disease with health, deformity with beauty, ignorance with wisdom.

Some defects can be cured only by the restraining influence of custom. Soul-dwarfing, spirit-subjugating evils, such as now afflict the world, can never be talked down, they must be written down, worked down and put down. Men will not attain to a virtue by being told that it is a virtue; they must *see* the good that is in it.

Whoever reforms an individual, helps to reform society. Ministers should teach rather than preach, and get society on a higher basis. Our present civilization is savagism compared to that which should exist.

Man is by nature a lover of science, which means knowledge of facts and forces; and art, also, which is skill, and the voluntary control of forces. But the *true glory* of man is the *supremacy* of his *spiritual nature*. His art, science, philosophy, literature, are nothing unless they spring out of the spiritual fountain. Social disease can never be cured so long as it exists in individuals. Before we can correct any defect, we must know exactly in what that defect consists, must know the precise faculty which is too strong, or too weak, or wrongly exercised.

We shall have need to consider four things in order to describe human action. One is the constitution and tendencies inherited from parents; the second is family and social influences; the third is formal teaching in schools and colleges commonly called education; the fourth is that inscrutable

table will-power that belongs to every rational and accountable being, through which to modify and control results, whatever the original constitution or social influence, or positive instruction that may have been given.

Let the parents see that they transmit only good qualities and tendencies to their children, and healthy bodies as well, or they will enter upon life under conditions far less favorable than they would otherwise, and these tendencies may not be overcome. God has established the law of heredity, by which the parents become responsible for the constitution of the child as it is born into life; and has He not established a law of social heredity, by which the family becomes responsible for what the youth shall be at his second birth into society? Let the spirit of a family be one of industry, economy, kindness, cheerfulness, temperance, purity, liberality and morality, and the child will be actuated by the animus—the general spirit of the family. From such a family, the child will be almost sure neither to be a promoter of discord, nor to fall into bad habits. Parents are willing to pay money for their children, but parental faithfulness is the gift of God, and cannot be purchased with money. Let parents be what they should be, and the community will be what it should be. Society must see and actually enjoy a nobler type of home before it can be blessed with a nobler type of manhood.

The world is overwhelmed with the dead weights of *selfishness* and *passion*, by which the exalted and ennobling aims of life are shorn of the wings of progressive flight. As progression implies *imperfection to be overcome*, and all progress brings an immediate and glorious satisfaction, then let us begin, for there is a great individual work to be done. The death-screen which is before us is as certain to fix upon each the effects of bad habits and mental conditions, as that to-morrow will be the natural result of the cause and

condition of to-day. The science of life commences *here*, and it demands purity of life, chastity of thought, and the ascendancy of all the noble qualities of human nature.

Many are born with no fine sense of *virtue*. Mankind cannot be too compassionate with man; they are just what circumstances have made them, including heredity. They are weak or strong, brilliant or stupid, intellectual or animal, moral or immoral, to the extent that they have been made so by their conditions and progenitors. It is with the cause of character that man should deal. Effects must come as long as causes are in operation.

There is an unnatural superabundance of births. Men and women, ignorant of the laws of God written on the body and soul, enter the most holy state of marriage, and, regardless of consequences, propagate their combined imperfections. Children are born with defective, unkind, deformed, unlovely bodies and minds, born of parents who, by yielding to inordinate desires, have disobeyed the laws of life, and their offspring must accept their existence with many predispositions to discordant living.

Man is a harp of a thousand strings, which, when properly played upon, gives forth the most sweet and delightful harmony; but should the instrument be intrusted to ignorant hands, and should its delicate chords be harshly stricken, the most frightful inharmonies will issue therefrom.

Immorality is human weakness, transmitted or superinduced by uncongenial circumstances. Many persons are under the influence of psychological imitation. Persons in which the nervous temperament predominates are found to be far more prone to imitate any striking trait or action in others. This physical weakness subjects the individual to deleterious and obnoxious influences, if not counteracted by a stronger moral power. The knowledge of psychological

and moral laws will, inevitably, broaden human sympathy and produce a more discriminating and mollifying judgment of human frailties.

Society is covered all over with the fortifications of ignorance. Men are profoundly ignorant of themselves, and environed by false conditions, which must be changed before all the affections, desires and faculties can have an equal action and be properly developed. In every joint of the body, and, therefore, in the function of the mind, you see bad habits looking you in the face. From many considerations and causes unworthy of the man of science, and the philanthropist not the less, the world has been, generation after generation, deprived of most essential parts of human knowledge. But the hour has at last arrived for rending the vail of ignorance. There is an ocean of crime and pollution under the fashion and hypocritical modesty of civilized society, surging its mighty tides against the constitutions of the young to an extent almost beyond belief or delineation.

The curtain must be rolled up. Parents, guardians, brothers, sisters, strangers, lovers ! You are admonished to gaze upon the scene ! The vices and secret crimes of the young must be fully and truthfully exposed to public apprehension. Without such knowledge of the interior abominations of civilization, there is no security against the greatest calamity which can befall a nation—youthful depravity, constitutional weakness, hereditary licentiousness, incompatible marriages, insanity, imbecility, idiocy.

Who play tricks with conscience, dare not look at their own vices. If the vices of sensualism or conjugalism were confined to youth, if their baneful effects did not invade the precincts of manhood, the matter might remain wrapt in ignorance, prudishness, obscurity and mystery. But how

inexpressibly different are the facts ! The fire and genius, the beauty and elasticity and chastity of childhood and youth, are not only laid in hopeless ruins by physiological vices, but the distressing influence of such vices extends to subsequent years, poisoning the normal joys of marriage ; blasting the beauty and sacredness of love ; killing the charms and attractions of offspring, and spreading deformity and social animality where only cheerfulness and satisfied content should reign. Humanity demands the health of her children ; and everything unfavorable to their health and prosperity must be abandoned.

Ignorance everywhere abounds, and is too manifest even in the humanitarian institutions. Medical and all other mysteries should be the property of the people. Philosophical minds and true philanthropists are never chained to the rack of superficial modesty. They seek out and expose the hidden sources of mystery ; they strive to understand and remove their *causes*. The question of physiology may be legitimately attached to the subjects of health, chastity, virtue, happiness and spiritual nobility of character. It is a subject which concerns not merely the young ; the aged have great interest in the development and excellency of coming hosts. It is a question of fearful import not to young men only—for the yet unmarried woman must find her companion on that side of the race. It is a theme of wondrous magnitude, not merely for this day and nation ; the weal or woe of *countless millions, yet unborn, rests upon the foundation of the present*.

All excess is vicious. It is enough to know that physiological and psychological laws remonstrate against stimulants. Unnatural tensions give momentary pleasure and brilliancy, but re-action must follow ; herein lies the mischief. He who wishes to bless himself and the world by example,

and posterity by transmission of healthy qualities and noble characteristics, must in *all things* be strictly temperate.

The extravagant use of animal food is demoralizing. The flesh of beasts goes to build up the sovereignty of carnalism in man, because we correspond to the food which sustains our being. Animal substance should not form the basis of nutrition. When the constitution becomes habituated to depend upon stimulating food, it calls for fluids of corresponding character. The mass of men in easy circumstances indulge in brandy or wine at the conclusion of a sumptuous dinner; the resultant—abnormal animality.

Love extracts from the blood, while feeding the nerve spirit, every attenuated atom which goes to form the ultimate essence, the sacred menstruum of love. Any improper expenditure of this love-essence is nothing less than a destruction of so much body and so much soul. Self-control in sexual relations is one of the indispensable bases of the health of individuals and nations. The more animal food you consume, the more you experience uneasiness. From over-stimulation, your sleep is broken, and your body unrefreshed. Mind as well as body is affected by an injudicious diet. Every one should eat and drink according to the demands of the system or vital expenditure, regulated by reason and experience. No two persons require precisely the same chemical elements in their food, since no two lives are entirely identical in muscular or mental activity; and as the waste differs, so must the material employed in repairing the waste differ. Science must tell us just what each constitution requires in order to make good moral blood.

Our past discrepancies and present imperfections are portentously erroneous. Considered psychologically, we behold our youth, too frequently urged by ambitious parents, prematurely developed and imperfectly endowed with apparent

organic qualifications, for deliberate marriage and successful parentage. The habits of our modern youth are extraordinarily precocious. They are stimulated by drinks and excessive quantities of animal diets. But the *cause* which contributes chiefly to this precocious development of conjugalism in the young spirit, and which, when thus developed, calls strenuously, clamorously, upon its possessor to foster its ravenous cravings with foods and drinks, the most positive and stimulating, is lying at the very basis, it most surely originated in the emotions and potentialities of *blood-love* in one or both progenitors. The human soul springing from such a fountain encounters inwrought difficulties, and cannot easily rise above its source, as it originated in passion, not in love.

Blood-love is proper only to animals, and deteriorates the race. Children who are unlovely and unhappy, have inherited from the blood-love of their progenitors unlovely forms and unattractive traits of mind.

Humanity demands constitutional harmony, moral and intellectual sensibilities and tendencies. The soul requires a healthy body, not only so, but the body must live in strict reference to the progression of the soul. Mind cannot attain to a free use of its powers through a defective body; and again, a defective body is the direct result of a badly developed mind.

There should be a more rational understanding of the elements so essential to the development of the entire being. Pure reason, when touched by the magic wand of wisdom, is empowered to look in all directions—to gaze deep into nature's laws. Man has been endowed with a talent of perfecting his nature, and accordingly can perfect the gift of love. All other amiable sentiments enter afterward into that love, like the metals that amalgamate with gold.

In man and woman, God has placed an instinct which has no *natural activity* until, through the *action* of the *highest powers* of the mind and heart, the two are led into the relation of marriage. Sympathy, respect, personal affection and desire for perpetual companionship are the *true bases* of this relation. The steady sweetness of temper in a husband, the eye which always rests upon her with joy and satisfaction, the assurance that she is dear and lovely to her husband, so fills her soul with confidence, freedom and tranquillity, that nothing can disturb the sacred process of parturition. O, parents, by as much as you prefer the luxuries of concord to the torments of discord, and children that are sweet-dispositioned and highly endowed, to those imperfectly constituted, begin to elevate your love into the cerebral, into the region of veneration, the crown of manhood and womanhood!

Mothers, at the forming period of the child's mentality, should yield to elevated currents of thought and feeling, seek harmonious conditions and those calm, intellectual and *refined* states of mind that they would wish impressed upon the unborn. This frame of mind is to be infused into their inmost being, to form a constituent part of their very natures. This intuition is far more reliable than tuition.

How dear, how charming are the affections of children! More than language can express, every day and hour of our lives, do lovely dispositions in the dear ones contribute to our happiness. To produce charming children, the mother should be constantly surrounded by beautiful objects in nature and art, and especially she should contemplate images of ideal, physical and moral beauty, earnestly desiring and willing that her child shall resemble them, and thus pre-determine their mental and physical organization.

Spiritual love and its stimulating influence on the higher faculties of parents will bring the millennial glory in store for man.

Pure love the soul retains through storms and tempests
and through great hours of trial. God dwells with mated
souls whom this love keeps, and who can sing from their
souls this heart song :

Love me, love me in the morning,
When the light breaks on the world,
And crimson glories, sky adorning, •
Wave their banners all unfurled—
Golden banners, light and pearly!
Love me in the morning early.

Love me when the sun is flashing
Rippling seas of love and light ;
Love me when his flames are dashing
Death to darkness and to night ;
Love me gently, truly, sweetly,
Love me nobly and completely.

Love me in the even-tide,
When God's starry eyes look down ;
Or tempests on the air shall ride,
And threat'ning storms in danger frown ;
Then draw me gently to thy breast,
And soothe my weary soul to rest.

Love me when my cheek is fading,
And my sparkling eyes grow dim,
And flecks of gray my hair are shading,
My form no longer lithe and trim.
Love me when no longer young,
Love me as you first begun.

Love me when my life is ended,
And my soul is wafted o'er
Death's river—and with angels blended
On the ever-blessed shore—
Love ! with heart and soul and brain
Love me ! We shall meet again.

Philanthropists ! behold the grand lever of human re-
form and improvement ; other reform efforts are brass and
copper—this is fine gold. Education modifies and trains—

this *creates* goodness, and greatness, its ultimate is made possible.

To reform and perfect parents, is to reform and perfect mankind. To promote connubial love—this is the philosophy of human reform. Only induce parents to cordially love each other, and you thereby render their children constitutionally talented and virtuous, well-balanced and harmonious in temperament.

Husbands, you are admonished to be loving, protecting, appreciative, kind, considerate and reverent in your conduct, never forgetting your duties and obligations to the mother of your children; and so shall you deserve true affection and reverence in return, and you shall thus know a full measure of happiness and reward.

It may be laid down as a fundamental law of parentage in the physiological marriage, that the children of those persons who have obeyed the physical, intellectual and moral laws of their organization, will not only start from the highest level of their parents in acquired character, but there will be a tendency in them toward an enlarged development of the best qualities of their nature; so they will, then, if properly trained, surpass them in many ways, and be capable of higher flights of knowledge and higher degrees of happiness.

Exalted minds look reverently upon the well-born child. It is attractive and beautiful, and becomes a universal joy.

Ah! thou bright thing, fresh from the hand of God,
The motion of thy dancing limbs are swayed
By the increasing music of thy being!
Nearer I seem to God when looking on thee.
How sweet to gaze upon thy placid brow,
My child! my child! like some unfolding bud
Of stainless drop. Ah, how sweet to catch
Thy gentle breath upon my cheek, and feel
The bright abundance of thy silken hair.

My beautiful first-born ! Life seems more fair
Since thou art mine. How amid its flowers
Thy little feet will gambol by my side,
My own pet lamb. And then to train thee up
To live above, and live for God—
O, glorious thought !

The sons of light and the daughters of love are the offspring of uncontaminated conjugal relations. A libertine cannot produce an unmixed child, although married to the purest and most chaste of women. Hybridity, or some evil eccentricity of either body or character will be the child's earthly inheritance.

Absolute reform must begin with the formation of soul and body. Hereditary transmission is regulated by a law so mathematical, so all-comprehensive, and with all, so exquisitely delicate and celestial, that polygamy or free-love relations cannot be practiced without incurring frightful risks and lasting punishments. Incestuous relations begin the moment there is the least departure from the sphere of true wedlock.

Every child yearns to be legitimate, to be a purely derived offspring of a truly wedded pair. Give to woman a *true* mate, and let man be a *true* husband, and in that family we shall not see human hybrids, moral monsters. It takes mother-nature two or three generations of difficult labor to bring such progeny to the fullness of stature. The world's hybridized population is demonstration enough that the conjugal element *cannot* be used with impunity, out of the *true monogamic relation*.

• Nothing can expiate the transgression of any law. If a man sins, he as certainly suffers, not from any arbitrary infliction of punishment, but wholly from the natural consequences attending the peculiar matter of his sins. Every unholy thought is a prisoner before the bar—reason ; and

thus every person experiences the legitimate consequences of wrong doing which cannot be *forgiven*, only *outlived* by a righteous life.

The result of actions cannot be avoided. There is not a thought or an act, or an impulse in the life of a human being but starts a train of effects, which roll on and on through the most distant future, and nothing can erase them from the immortal memory. He who commits a wrong will surely suffer for it; this inherent sickness renders evil a self-punishing process.

Society and individuals are equally the causes and victims of sin, and society never inflicts a punishment upon an individual which is not paid back with interest compounded. Revenge and wrong and evil, according to the laws of cause and effect, are certain to *reproduce* their kind. No one should suffer premature death by arbitrary means. We need not make haste to *aid* Providence in applying the appropriate penalty. The God-code of punishment is the best. Therefore, let us abolish the death penalty, a relic of barbarism and a shame to civilization. Arbitrary punishment is not the catholicon; arbitrary and procrastinated punishment, in theory, lay the foundation of much deformity in practice. Wisdom should regulate the science of life, and thus save the race from all the inharmonies which grow out of human ignorance and misdirection. Evils will be overcome and abolished just as fast as man's *spiritual faculties*, including his *reasoning endowments*, become *developed* and inherently harmonized.

We should have an enlarged view of the universal family. Happiness is the end of all human desire and endeavor, and spiritual culture is the agency by which it may be obtained. We should begin each day with a sympathetic endeavor to bring peace and happiness on earth. We should

have more comprehensive views of God and nature, and aspire to a true harmonious life. This *individual life* will spread over families, societies and nations, and then the whole will represent the individual, and the individual will represent the whole, and God will be All in All.

Look on man! there is an order
Of mortals on the earth, who do become
Old in their youth, and die ere middle age,
Without violence or warlike death:
Some perishing of pleasure—some of study—
Some worn with toil—some of mere weariness—
Some of disease—and some of insanity—
And some of withered or broken hearts;
For this last is a malady which slays
More than are number'd in the lists of fate.
Taking all shapes, and bearing many names.



PART EIGHTH.

LIFE JOURNEY.

LIFE IS A PLENARY INSPIRED BOOK.

Life is a book, and we write in it every day something, be it little or much, and what we write we may not, cannot unwrite.

O, to live is something awful,
And I knew it not before;
For I dreamed not how stupendous
Was the secret that it bore.

Life is a fixed fact, a stern and solemn reality. Every mind is compelled to take upon itself individual responsibility. Our bark is launched by other hands than ours. The currents of this great sea are all setting outward from the port we have left. Go we must. We can neither stop nor turn back. The journey must be performed. Resistance is vain. Sighs are useless, murmurings are unwise. Wisdom's voice is for the most active diligence, both for the profit and pleasure of the voyage. We can make it intensely delightful and almost infinitely profitable or we can make it miserable, and a prodigal waste of the most precious means of enduring wealth.

Everything should be converted into a benefit. Many people make the worst of life for want of true knowledge of means, uses and opportunities. The true purgatory of our earth is the want and bitter disappointment resulting from the carelessness of those who are forever offering the time-worn excuse for unutilized opportunities, *I did not think.*

We should improve upon the past and derive a moral lesson from our own failures and from our neighbor's failures. The great object of life is to learn how to live, for we take the quality of what we live on, bodily and mentally.

There are no sweeter or higher influences than those which flow out unconsciously from good lives. A really good life is one to which truth and kindness and nobility have become habitual. The whole nature may become so charged with these qualities that they affect even the smallest acts, and their beauty is present in the most trivial and unconsidered word or deed. Such a person goes surrounded with a moral atmosphere as constant as the perfume which a rose sheds around itself. People meeting such a person are made happier without being conscious of the real cause.

Every one possessing moral worth, desires to be of use in the world, and it is the grief of many that they seem shut off from opportunities of usefulness. But simple growth in right life is growth in usefulness. Just as fast as we acquire in ourselves the spirit of purity and love, we send out an influence of purity and love upon others, whether we know it or not.

The greatest moral force in the world is of the silent and secret kind. The youth is shaped in some degree by moral instruction, but in a far greater degree by father and mother and companions with whom he is brought in ceaseless contact. As we are pure or base, selfish or loving, so do we give our own color to those with whom we are in any degree of proximity.

Life is where there is hope, faith, reverence, love, and sense of the beautiful. Our habits of moral feeling are formed by life, and they are strengthened by the pictures of life. The ideals of life and happiness must involve a more or less positive ethical character. What these ideals are,

whether false or true, elevated or low, they will be certain to exert a most healthful or most baneful influence on character.

The sweetest thing to man is self-respect. The essence of intellectual living resides not in science or perfection of expression, *but in constant preference for higher thoughts over lower thoughts*. To be completely good is to be more than converted; it is to become Christlike. The great thing is to see the goodness and significance of this life, to learn the value of thought and the joy of growth and progress. The truth-loving spirit is educated by its mistakes, the wisdom-loving by its errors, the selfish by its sufferings, the sensual by its misery. Grossness is a disease; sensuality, vulgarity and other vices are a disease. The authority of the master faculty of the mind must be brought into action. Why am I the slave of a particular impulse? Why is this susceptibility or that propensity my tyrant? These are the questions the judgment must ask itself. Will must assert its supremacy over the insurgent instinct with the self-respect becoming a commanding faculty. An exalted state of intelligence produces correspondingly exalted conceptions of perfection. Men have *faith* from the operation of their own minds, but their *conduct* is determined by the most powerful *influence* from within or without. Every one is understood to practice the self-governing principle at his own cost. Any departure from the highest aim and purpose of the mind will ultimate in failure. Character is a perfectly educated will.

What is due from us to any human being depends upon the relation that subsists between us. Right rests on the nature of things, and not on fancy. Justice is what teaches us to judge of relative positions, congenial associations, causes and effects and universal analogies. The first step toward knowledge is to be able to detect what is false.

Man is the creature of civilization. He has been made what he is by the great moral and intellectual forces of the world. Every mind is constitutionally and essentially enriched with those splendid powers which characterized a Shakespeare, a Newton and a Kepler. The soul has its aphorisms in which a large portion of our knowledge consists, and the greatest of mankind is but an aphorism.

THE MIND MUST BE DIVERTED IN ORDER TO BE EFFICIENT.

Men are a sort of moving plants, and, like trees, receive a great part of their nourishment from the air. If they keep too much at home, they pine. There is a certain solstice in every constitution, a time when there is required some diversion, some alterative. The functions of nature act physiologically upon the body, through the medium of the brain. The mind is constituted and endowed with countless springs of activity which seek gratification. The mind's facility and thirst for association being truly interpreted, mean that dedication to one pursuit or one idea is contrary to the laws of mental sanity. Change of association is demanded. The soul gets more hungry when the body is ill at ease. It craves rest and seeks repose.

They rested there, escaped awhile
From cares that wear the life away,
To eat the lotus of the Nile
And drink the poppies of Cathay—

To fling the loads of custom down
Like drift-wood on the sand-slopes brown,
And in the sea-waves drown the restless pack
Of duties, claims and needs, that lurk upon their track.

In a large sense, everybody in this rudimental world is restless, because we are all pilgrims journeying homeward. All mankind are from necessity great travelers, and restless, because all our life is a progressive and endless journey.

We obtain knowledge through experience, and experience through contact with the world. We get ideas by contact with objects. Let us acquire *practical truth* and all knowledge that will nourish, enlarge and beautify our natures. Then, with infinite opportunities, and—

In varied knowledge to instruct our youth
And conquer prejudice, worst foe to truth ;
By foreign arts domestic faults to mend,
Enlarge our notions and our views extend ;
The useful science for the world to know,
Which books can never teach nor pendants show.

Let us deal with real men and women. We are life-travelers, because the moral purpose of travel and life is essentially the same. We travel to behold the wisdom, beauty and goodness diffused in countless forms and exhaustless profusion through the world ; to get knowledge, to make friends, to restore body and mind, to have all that is deepest and best in the soul called forth by the beautiful, the glorious spectacles that crowd upon the view. We can carry nothing out of the world but *faculty*, disciplined, enriched, ennobled ; and the great thing for us to do while here is to live as travelers on a life-tour, with the seeing eye, the inquiring mind, the loving heart ; storing memory with beautiful incidents, and filling the soul with tender sympathies and affections.

Resignation, self-denial, charity, are the three cardinal rules for a successful journey. We must learn that this world was not made merely for our own accommodation. We should banish every form of selfishness from our curriculum, and live according to the rule of right. We must not expect to find the life-journey very rich and fine, if we make it with the head bound up in a napkin of personal ambitions, and a heart turned into a muscle of selfishness. We should make our life-journey with minds and hearts all alive to natural,

refined and elevating enjoyments. Journeying thus, we shall find at every step some new delight; every day will bring some blessed experience, or hang some beautiful picture in the gallery of memory. Only as we appreciate the beauty, romance and significance of ordinary events and experience, discharging common duties in an heroic mood and knightly style, shall we have the hand or mind for what is grand and divine in our life. Sentiment ennobles the humblest offices of toil and life.

The great thing for us in life is not the style in which we travel, but the speed in which we get on and the character we accumulate by the way. Journeying thus, we shall ascend to intellectual and social harmony.

He liveth long who liveth well;
All other life is short and vain.
He liveth longest, who can tell
Of living most for heavenly gain.

He liveth long who liveth well;
All else is being flung away.
He liveth longest, who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave, freely give.
Else is that being but a dream;
'Tis but to be, and not to live.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

MAN IS UNCONSCIOUS OF HIS LATENT POWERS.

Everything in nature grows from imperfection to perfection, from inferior to superior; and mankind involuntarily obeys this progressive law. It is good to feel that every soul contains the same elements of energy and intellect.

Individual progress is an eternal principle. The perfection which we are intended to attain is to be sought, not in the *surpassing development* of our highest faculties, but in the *harmonious and equal development of all*. In proportion as man's physical organization is neglected or impoverished in the exclusive or predominant culture of his understanding or his imagination, or in proportion as the religious and devotional element within him is stimulated and cultivated at the expense of the intellect—in that proportion does he depart from his proper standard, and thwart and traverse his allotted destiny. With a more finished and ethereal frame, the intellect will be able to strive and soar, without crushing the body or starving the affections or discouraging the soul.

All laws are the attributes of God—the inherent principles of the universe. If we do wrong, we are certain to bear the consequences; if right, to enjoy the results. To know the right from the wrong is the foundation of moral conduct. To know these involves a knowledge of man's nature and the world. Hence, the highest morality must rest on knowledge, and intellect be between the world of life and morals.

Penalties are a positive benefit; the reward consists in the building-up and confirmation of *individualism*, which giveth—

Light and strength to bear
Our portion of the weight of care
That crushes into dumb despair
One-half the human race!

Discontent is an indispensable cause of human progress. But, unhappily, too many persons cultivate and foster the *cause*, and fail in enjoying the legitimate effect. They sow to the wind, but leave *others* the thankless task of reaping to the whirlwind.

In the constitution both of our mind and our body, everything must go on right and harmonize well together to make

us happy ; but, should one thing go wrong, that is quite enough to make us miserable ; and, although the joys of this world are vain and short, yet its sorrows are real and lasting. He knows little of himself or the world who does not think it sufficient happiness to be free from sorrow, therefore, give a man health and a right education, and he will give himself all things else.

An educated man should know these things : First, where he is—that is to say, what kind of a world he has got into, how large it is, what kind of creatures live in it and how, what it is made of and what may be made of it ; secondly, where is he going, and what chances or reports there are of any other world ; thirdly, what he had best do under the circumstances, what are the present state and wants of mankind, what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued that he is ready to do what is right, and what he knows he ought, is an educated man, and the man who knows them not, is uneducated, although he could talk all the tongues of Babel.

Life is a discipline. It hath been well said that there is not a chord in our hearts which some event does not strike at some time. The riches of experience are strewed all over the highways of progress, and they who have not gathered a full discipline on earth, have lost for a considerable time the foundation upon which a higher education stands.

Of all the periods of existence, none leaves so indelible an impression, or is so important in giving tone and direction to our character and destiny, as that which precedes our birth into this world in which each one of us lives ; and our life depends upon our conception of it, and it shapes itself in accordance with the diversity of our conceptions of its being poor and shallow and flat, or rich and grand, in its possibili-

ties. This world is a banquet to him who knows how to feast upon its beauties, and life is a blessedness to him who *rightly* uses its blessings. It is easy enough to see that selfishness is the one enemy of peace. We can shake off selfish whims and gloomy moodiness, and become more glad-some by living to make others happier and better.

Human life is an endless struggle between the power of will and the weight of nature. To live well, we should give every hour and moment to things that are wise, noble, generous and pure, make every day tell a tale of victory over temptation, of generous sympathy for sorrow and suffering, of helpful acts done for the improvement of others, and by making whomsoever we meet happy by our spirits, words and acts.

We have always enough to bear,
We have always something to do,
We have never to seek for care,
When we have the world to get through.
But what though adversity test
The courage and vigor of man?
They get through the world the best
Who keep the heart light as they can.
Though there's always enough to bear,
There is always something to do;
We have never to seek for care
When we have the world to get through.
If we shake not the load from the mind,
Our energy is sure to be gone;
We must wrestle with care, or we'll find
Two loads are less easy than one.
To sit in disconsolate mood
Is a poor and profitless plan;
The *true* heart is never subdued,
If we keep it as light as we can.
Though there's always enough to bear,
There is always something to do;
We have never to seek for care
When we have the world to get through.

There's nothing that sorrow can yield,
Excepting a harvest of pain ;
Far better to seek fortune's field
And till it and plow it again.
The weight that exertion can move,
The gloom that decision may span,
The manhood within us but prove ;
Then keep the heart light as you can.
Though there's always enough to bear,
There is always something to do :
We have never to seek for care
When we have the world to get through.

LIFE INVOLVES THE MOST SOLEMN REALITIES.

Life is no light thing to any one ; it is a hard strain upon every soul that passes through ; it is hard to live wisely and well. Alas ! I know not why, but infinite compunctions embitter, in mature life, the remembrance of every budding joy and cover every beloved name.

In the struggle of life, we may stumble or fall. Never a tree, however rugged and grand, but, by storm and tempest, has lost a limb, or been lightning scarred. Sustained by our trust, we shall arise humbled but not overborne by the lesson, and press onward to higher and higher ground. When we cast aside this mortal garment, and the elements claim it as their own ; when the night of death settles darkly over our mortal eyes, our freed spirit, no longer impeded by the accidents of time and space, will be greeted on the ever-green shore of immortal life by the friends we have known ; with them will the spirit realize its possibilities, and there will be no more parting forever and forever.

Beyond this vale of tears, there is a life above,
Unmeasured by the flight of years ; and all that life is love.

We must take up the burden of life again, not saying, even, it might have been. Life runs not smoothly at all

seasons, even with the happiest ; but, after a long course, the rough becomes smooth, the views widen, and it flows on more equably at the end, and thence through an infinitude of spirit culture.

When sometimes our feet grow weary
On the rugged hills of life—
The path stretched long and dreary
With trial and labor rife—
We pause on the toilsome journey,
Glancing backward in valley and glen,
And sigh with infinite longing
To return and begin again.

For behind is the dew of the morning,
In all its freshness and light,
And before are doubts and shadows,
And the chill and gloom of the night.
We remember the sunny places
We passed so carelessly then,
And ask, with a passionate longing,
To return and begin again.

Ah, vain, indeed, is the asking!
Life's duties press all of us on,
And who dare shrink from the labor,
Or sigh for the sunshine that's gone?
And, it may be, not far before us
Wait fairer places than then ;
Life's paths may yet lead by still waters,
Though we may not begin again.

Forevermore upward and onward
Be our paths on the hills of life,
And soon with a radiant dawning
Transfigure the toil and the strife ;
And our Father's hand will lead us
Tenderly upward then ;
In the joy and peace of a fairer world
He'll let us begin again.

Fearfully long and wearisome, terribly painful, beset with torture of the body and spirit, has been the road in the race

man has traveled to reach the goal of advancement. Many linger under the pressure of interwoven circumstances, and, in the midst of civilization, remain barbarians, as criminals and law-breakers exemplify. Coming up from the rank soil of animal being, dwelling in the midst of sentient life, and sending down strong roots into the physical stratum, *our spiritual nature*, of slow growth, *must be cultivated carefully as an exotic*, else the rank weeds will overtop and sap its vitality. From the cradle to the grave life is a continual struggle. Children are sometimes born with extraordinary mental and spiritual endowments; the majority must by effort attain the status that these possess by their happy organization.

Life is a continual struggle to be what we are not and to do what we cannot. As a law of life, men and women yearn frequently and persistently for that quality or gift or attraction, in which they are practically and privately conscious of being exceedingly deficient. This paradox is a part of human harmony.

The web of our present life is made up of mingled substances—shadows and realities; great and small threads are marvelously wrought into one fabric—in these we are clad. In all little things, therefore, we are admonished to be guided by the law of uses. There are millions of individuals who have no conception of the uses of their existence, consequently they have no high motives. They need a higher conception of human usefulness and the soul's sublime and exalted destiny. What has man to do? In the conjugal relations of mankind, there exists great discord, and thus the holiness of man's mission is violated, the sanctity of his nature trampled on, and himself abased. Again, some are compelled to toil almost constantly for subsistence; are buried beneath the cares, the misfortunes and painful vicis-

situdes of life; are arrested in their spiritual and intellectual development by perpetual perplexities and discords around them; are victims of circumstances, of disease, of disaster, of licentiousness, and at last suffer and die martyrs to the wrongs and selfishness of individuals and society. Some are engaged in commercial war, and others, implicated from youth to old age, in professional wars. Is this man's mission? According to the interior life and the material constitution of man, there is a general mission for each individual. For this reason, we should be enlightened concerning ourselves, the powers and spheres of the mind, that we may give society a healthy constitution, and thus gratify the desire for social peace and unity.

We should be devoted to truth, charity, beauty, patriotism, humanity, and so employ our activities in the pursuit of generous aims. High above the clashing tumult of a semi-barbarian age stood the natural apostles of humanity—Dante, Petrarch, Tasso, Raphael, Michael Angelo and many others—flinging a luminous beauty over the tragedy of the times, foreshadowing an era of refinement, of science, of civilization and universal liberty. All the friends of humanity still press forward to that era.

The abundance of light exhibits the evils of darkness and imperfections. He is living to but little purpose whose sympathies are contracted and unelastic, confined only to personal ambitions. The chief end of life on earth is to fill the measure of the soul with the largest amount of the noblest experience and the truest and purest endeavor; the chief end of life is the fruition of being—to do good, be happy, get wisdom and aspire calmly toward perfection.

Is life one dreary round of care?
Do thorns lie thickest in the way,
And pains our sweetest joy impair
From night to night and day to day?

Do flattering hopes awake our trust
 And beck'ning garlands win the eye
 Only to trail anon in dust,
 Unmindful of the tear or sigh ?
 Aye, more than this ; misfortune's wrath
 At times, like lightning cleaves the sky,
 Thus shedding woe along the path
 Our inmost strongholds to defy.
 But is this all ? Beyond the wreck,
 Wait not the deeps of gold and pearl,
 All heaven's dome with stars to deck
 And fields of holiest calm unfurl ?
 Then, what if hours are racked with pain,
 And baffling waves against us roll ?
 If steadfast loyalty remain,
 Triumphant song shall fill the soul.

OUT OF SUFFERING COMES THE SERIOUS MIND.

He is the divinest man whose heart is tenderest to the touch of human woe. A delicate tenderness comes of deep sympathy with the trials and weaknesses of our nature. Leave science to the wise, pride to the nobles, luxury to the rich. Have compassion on humble wretchedness. The smallest and most despised being may, in himself, be worth as much in real, if not reputed, value, as thousands of the powerful and proud. Take care not to bruise the delicate souls. Believe that pity, forgiveness, intimacy, expansion, tenderness and tears are the finest things in the world. To live is nothing ; to be powerful, learned, illustrious, is little ; to be useful is not enough. He alone has lived who has wept at a benefit given or received.

Who ne'er his bread in sorrow ate,
 Who ne'er the mournful midnight hours
 Weeping upon his bed hath sate,
 He knows you not, ye heavenly powers.

God, through the voice of nature, calls the mass of men to be happy. He calls a few among them to the grander task

of sad, heroic martyrdom. Great trials either elevate and purify or crush and sink the sufferer. A great sorrow has sometimes been the starting-point of a new career. He who has never felt a sorrow, has never known what it is to live.

Life shows many phases of martyrdom. The artist, the musician, the needle-woman, the orphan, the deformed, the insane! What living martyrs these! Open the history of individuals and behold the martyrs to envy, to jealousy, to misunderstanding, to a bad temper, to a bad marriage, to the selfishness of individuals and society, and many more, that are self-crucified; such nail themselves to the cross.

The sum of life is not always sweet. Suffering is inevitable as long as crudeness exists. Our griefs are too many—our joys are too few. Some people have groaned away their life, and others have extorted groans. We are all, alike, condemned to groan—

The tender for another's pain, the unfeeling for his own:

When all is done, human life is, at the greatest and best, but like a forward child that must be played with and humored a little to keep it quiet until it falls asleep, and then the care is over. Why, when all is bright and happy, should a gloom.

Be spread around us? Oh! blind and thoughtless soul!
'Tis the same power that reigns, and the same love
Is traced alike in sunshine and in shade:
The cloud that bears the thunder in its folds
Comes on the errand of good will to man!
Oh! we should cling too close to earth, and love
Too well its pleasures and delight,
Were there no shadows on its scenes of light—
No sorrow mingled with its cup of joy.
If sweet fulfillment followed all our hopes,
Like the unfoldings of a spring-flower bud,
We should not seek a better world than this;
Where, then, would be the reachings of the soul
For higher pleasures, and those purer joys
That have no other dwelling-place but heaven?

TRUTH CAN NEVER DIE ! MAN IS IMMORTAL !

A solemn murmur in the soul
Tells of the world to be—
As travelers hear the billows roll
Before they reach the sea.

Consciousness is the only indubitable fact. Self-existence is the primary demonstration of existence. A single human form is a perfect organization, representative, and reflection of all the lower compounds in nature. And thus man is progressively developed from all below him. Herein lies the external evidence that man possesses an actuating and organized essence, which no other form possesses. And this will continue to retain its individuality, because it is the perfect form and perfect soul of all the lower degrees of creation.

The date of human life is too short to recompense the cares which attend the most private condition ; therefore it is that our souls are made, as it were, too large for it, and extend themselves in the prospect of a larger and longer existence.

The soul leaves this world, freighted with all its wealth for its eternal home.

My own life should teach me this,
That life shall live forevermore,
Else earth is darkest at the core,
And dust and ashes all that is.

The life of our home trembles with mournful memories. Some of us have such painful experiences that life can never be bright or cheerful again. We cannot move ourselves to worldly worth. The light that cheers other minds has gone out for us. Great sorrows and misfortunes come with such crushing weight as to destroy all power of feeling, and we almost cease to truly love our kindest earthly friends, because the dear ones are absent.

The most dire of all calamities is the death of children. We might justly compare the attraction for our early dead to the delicate anemone, which the poet has described as springing up from the dying Adonis :

Still here the fate of lovely forms we see,
So sudden fades the sweet anemone !
The feeble stems to stormy blasts a prey,
Their fragile beauties droop and pine away ;
The winds forbid the flowers to flourish long,
Which owe to winds their name, in Grecian song.

Let my friend die of age, when the candle burns out ; then death is natural, and the nearer we are to nature, the more fitting and beautiful and welcome it will seem. As in this life we woke into consciousness in the arms of the loving, so we may hope our own next waking will be bosomed by the Eternal Love which has provided this shelter for us here.

The hand that unnerved Belshazzar, derived its most horrifying influence from the want of a *body* ; and death itself is not formidable in what we do know of it, but in what we do not know absolutely.

Death is the crown of life,
Were death denied, man would live in vain ;
Were death denied, to live would not be life.

Nature is everywhere harmonious with herself, and, when understood, she brings our inductive minds into friendship with a tangible, substantial, spiritual world. The spiritual portion of a man's head teaches that his soul hath a God, and that there are bright spirits beyond the grave.

Whatever may be strange in our other state of being, one thing is certain, we shall be the same—all our knowledge, thoughts, ways of thinking, reflection, memory, love of those who live here—these we shall carry with us or we shall not be the same. And if we believe we are to be the

same in thought and feeling, we may be assured our friends who have passed from us here still think of us as we do of them. Soul calleth unto soul; let us hope that each answereth the other.

Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light;
Thou 'rt with me through the gloomy night;
In dreams I meet thee as of old;
Then thy dear arms my neck enfold,
And thy sweet voice is in my ear,
In many scenes to memory dear.

The flower has faded! The spirit has departed! The sad assurance that thou art gone, excludes all earthly consolation! The balm of Gilead only can stanch a wound like this. We have passed all comfort here and can only pray and wait.

Memory awakes with all her busy train,
Swells at my breast and turns all to pain.

The angels come to visit us, and we only know them when they are gone! Oh, the anguish of that thought, that we can never atone for the stinted affection we gave them!

A little elbow leans upon your knee—
Your tired knee that has so much to bear—
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize the blessings overmuch—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are all so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow on your tired knee—
This restless, curly head from off your breast,
This lisping tongue that chatters constantly ;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into the grave had tripped—
I could not blame you for your heartache then.

I wonder that some mothers ever fret
Their children clinging to their gown ;
Or that the footprints, when the days are wet,
Are black enough to make them frown ;
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot,
And hear it patter in my house once more ;

If I could mend a broken cart to-day,
To-morrow, make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I !
But ah ! the dainty pillow next my own
Is never rumpled by a shining head !
My singing birdling from its nest has flown—
The little boy I used to kiss is—dead.

The days that go no bright to-morrow bring ;
The nights are filled with many a sad regret.

Can this be death ? there's bloom upon her cheek.

Early, bright, transient,
Chaste as morning dew,
She sparkled, was exhaled,
And went to heaven.

The love that once was too cold is now full of pity, tenderness and warmth. It is spiritualized by absence, and sanctified by sorrow. Whatever divides us in space, vanishes like a dream before that which unites us within.

For this alone we grieve and mourn,
He put our lives so far apart
We cannot hear each other speak.

The most painful experience in the life-journey comes from enforced separation from beloved fellow-travelers. When those we have dearly loved, whose lives have become lovingly entwined with our own, are separated from us by death, we feel anew the truth, that at best we are but pilgrims and sojourners here. When the loved ones are taken from our arms into the great company of the immortals, and, as the soul ascending leaves the view, we longing look and wish to follow, too. When death bears away the dear ones our souls would guard, depriving us of their love, then we would willingly lay down *our* lives and lovingly depart.

There is a poignancy in grief which cannot be adequately described. Grief is sometimes too great to admit the comfort of sympathy. The heart is sometimes too heavy for the common demonstrations of civility. Grief, in its sacredness, allows only the tender themes, that are familiar and soothing, to touch its hurt fibers; and, in its scrupulous sacredness, permits only the trusted friend to come near and read its confessions. The company of the unfamiliar in our grief, the consolation of the stranger, how it irritates the wound! It is a misfortune to always see the world through the shadow of a grief.

Back to all I call my home
From weary wanderings I have come,
Where I but drifted to and fro,
Just as the winds a leaf might blow.
The riven heart that throbs in pain
Feels all diversion's cheats but vain.
If you would out its sorrow tear,
Your struggles tighten but the snare.
As, then, from scene to scene I went,
Where happy years, long past, I spent,
At bid of friends, who thought my grief
Would find in change of place relief;
The memories that these visits woke
But fresher anguish on me broke,

As clearer rose my loss of one
Who the life of these scenes had shone,
And who when Heaven drew in her light,
Left me, with all the world, in night;
Where she once moved and beauty threw
On all that gladdened in the view,
Seemed bare, so actual, in the gloom
Of shadows rising from the tomb.
No sweetness came in song of bird ;
Hills, fields, and woods no transport stirred ;
And nature, where unchanged to me,
Sore pained by want of sympathy.
As I renewed old friendship's ties,
And hands clasped hands, and eyes met eyes,
Quick, fitful thought flew after her
Whose presence could such joy confer,
And stirred emotions strove t'express
The stronger feelings of distress.
Then, when our grief had spent its force,
And we held calmer intercourse,
Their free and wonted spirits' flow
Seemed careless recking of my woe.
Thus sorrow, sensitive in mood,
First seeks a cure, then makes it food ;
Nor can it find in all the earth
Where no reminders spring to birth.
So, back to all the home I have
I've come—but as a drifting wave,
That leaves the outer ocean's roar,
Comes breaking, sobbing on the shore.
No love's glad welcome greets me now ;
No kisses press lip, 'cheek and brow.
I feel no soft hand clasping mine.
Nor straining arms about me twine.
I lonely walk through silent halls,
And kiss her image on the walls ;
But to my calls of agony
She sends no answer back to me.
O broken heart, with no hope left !
O stricken soul, of life bereft !
Where, where is home, O tell me where ?
This is but home of my despair.

But for a law of compensation, man would rarely taste of bliss. There is constantly in operation the law and principle of goodness. Everywhere, compensation is sure as gravitation. Every act is followed by its legitimate consequences. God's mercy breathes through all.

Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console. How much clearer and better we can see the truth in things, when our eyes have been washed clean of earthly films, by the salt tears sorrow has caused us to shed, while the soul passionately yearns for the dear departed.

No more thy friendship soothes to rest
This wearied spirit tempest-tossed ;
The cares that weigh upon my breast
Are doubly felt since thou art lost.

Each day the same fond memories will command my soul's attention. Will it ever more be thus ? Neither the sun nor death can be looked at steadily. Reflection is the path of immortality. O death ! I stretch my view, and visions rise, imperial, triumphant and Divine.

All that nature has prescribed must be good. There is nothing to excite our alarm.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

In every joy there is a pain,
In every rose a thorn !
But still the brightest rose we see,
Beneath a cloud is born.

By rain and dew and smiles of day,
The earth is made more bright ;
And clearer are the twinkling stars
That gem the darkest night.

Then let me fold my heart in peace,
And take the bitter cup ;
Then shall I see the angel hand,
And with the angels sup.

As we pursue our life-journey, seeing, enjoying, learning, loving all this world affords, we shall keep pace with the progress of ascending souls, and be prepared at last to rejoin in Heaven those who journeyed with us here.

Now, *here*, in this initial world, is the time to commence a career of noble development, and not merely by strivings and strugglings, but by means of naturalness and truthfulness, without excess, deficiency or intemperance. Let us learn the preventive, let us feed and clothe this corporeal body, and sleep and toil so that happiness may incessantly flow and higher conditions of excellence be legitimately attained.

The disparity between man's powers and his performance is life's tragedy, its sorrows and its bitter disappointments. Man's life begins in discord, but harmony is his destiny, although long and toilsome is the journey to the summit of excellence. When we have the happiness to obtain a broad view of humanity, we will aid to prevent individual discord, and not by condemnation, not by methods and measures which exasperate and excite and madden and mortify, but by lifting up and drawing out and eliminating that which is inmost. In the lowest condition of man there are some glimmerings of the Divine. Look within thee, O man, and behold the imperishable ! The best idea of thy Divine Progenitor is there ; the inmost, the harmonial and the everlasting. Thou art master of, and wilt ultimately conquer, that which was inherited from incompatible and mismated progenitors, also everything acquired from false social relations.

Fortiter ! No weeping can restore thee ;
The old-time sweetness or the old-time bliss ;
Take up thy cross and tread the path before thee ;
Beyond it lies a better land than this.
Smile, though thy heart be aching—falter never ;
Thank God that He has given strength to bear ;
Life-binding ties, the hardest here to sever,
Are golden links of joy for us up there.

The mind needs to grasp the idea of a universal principle. Wounds of the soul, though healed, will ache ; but pain is a living index of pleasure. The true thinker knows that there is nothing to fear in the Father's vineyard, neither is there an awful catastrophe to come to any spirit in the opening eternity.

Let us follow Jesus and assert the Supremacy of individualism. Let us worship at the shrine of GOD, JUSTICE, LIBERTY. Let us obey the Christ-principle, the principle of love. Then shall we die in Jesus and be richly blessed.

Life, we've been long together,
Through pleasant and through cloudy weather ;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time ;
Say not good night, but in some brighter clime,
Bid me good morning.



PART NINTH.

WISDOM NOT TESTED IN SCHOOLS.

THE SPIRITUAL MOLDS THE PRACTICAL.

The spiritual, it is still often said, but it is now not sufficiently considered, is the parent and first cause of the practical—molds it—makes it; so that the saddest external condition of affairs among men is but evidence of a still sadder internal one; for, as thought is the life-fountain and motive-soul of action, so, in all religions of this human world, whatever outward thing offers itself to the eye, is merely the garment or body of a thing which already existed invisibly within, which, striving to give itself expression, has found, in given circumstances, that it could and would express itself so. This is everywhere true, and in these times, when men's attention is directed outward rather, this deserves far more attention than it receives.

Nature is a stupendous mystery until she declares herself to the human mind. If you would learn of truth—exact, never varying, beautiful, stern and perfect—examine the laws of planetary motion, the principles of cause and effect in all things. Justice, right and love and beauty are the lessons breathed from the constitution and adaptation of every natural object. The recording angel is the Law of Right—the central positive principle in nature—which is Harmony.

Search the sacred volume of nature through. Only with the soul that approaches nature with a worshipful spirit will she

commune. And there is a grandeur in the visible forms of nature which can only be seen by a mind first duly impressed with their interior qualities. The mind which comprehends no more than that which is visible, understands very little of nature or the principles of being.

The germ of the spirit of goodness, of love and wisdom, of morality and happiness, is in man. Become instructed, therefore, concerning its existence and essential qualities, so that it may be caressed and fostered; so that it may send forth roots that will gather nourishment from the congenial elements around it, and spontaneously unfold a substantial body. The body is an outward expression of the inward mind, and they mutually influence, depend upon and express each other.

A cheerful intelligence sits upon the brow of the master-mind. In meeting certain persons, do we not perceive that there is either an excess or deficiency in their mentalities? Other natures are large and opulent, from no definable or apparent reason. Their personal presence seems to fill the whole space. They may not utter a word, and yet their very silence—which is the twin of mystery and the chief indication of power—pours itself with eloquence into your consciousness. Other persons, however loquacious, impress you as being empty and void of soul. They may utter and write and do things that are precious and agreeable to your convictions—may hold to ideas that are sympathetic with your long-cherished sentiments, may tell many truths to the people that you have long been waiting to hear uttered, and yet the same persons will impress you with hollowness of character, which repels you from them, and all this without any well-defined reason or cause that you can understand or express. They have not arisen to the noble feelings and large spiritual proportions of true human souls.

Oh, how glorious to have a natural conscience ! The generous, who are always just, and the just, who are always generous, may, unannounced, approach the throne of heaven. Let there be honest and universal good-will in every bosom, and this responded to from all who are the objects of it by honest gratitude back again ; let kindness, in all its various effects and manifestations, pass from one heart and countenance to another ; let there be a universal courteousness in our streets, and let fidelity and affection and domestic virtues take up their secure and lasting abode in every family ; let truth and honor and inviolate friendship between man and man banish all treachery and injustice from the world. By the purely mental interchange of these affections, there is generated a prodigious amount of happiness ; and that altogether independent of the gratifications which are yielded by the material gifts of liberality on the one hand, or by material services of gratitude on the other. Then we should approximate very nearly to a state of perfect enjoyment ; in other words, the bliss of Paradise would be fully realized upon earth.

Man is inevitably inter-related. Justice views the world and all its interests as already partitioned among the various members of the human population, each occupying his own little domain. It is a lamentable fact that the *oneness* of humanity is not felt through the accidents of social differences. He is the most insensible to the rights and interests of others who conceives the universe to be made for himself alone.

Great souls are filled with love,

Great brows are calm ;

Serene within their might, they soar above

The whirlwind and the storm.

In *words* the godly man is mute—

In *deeds* he lives—

Wouldst know the tree ? Examine well the fruit !

The flower ? the scent it gives !

Great thoughts are still as stars,
Great thoughts are high ;
They grasp the soul where, 'neath the prison bars,
It languidly doth lie.

They bring it forth on wings
Sublime and grand !
Where, in the night of deeply hidden things,
It joyfully doth expand.

Like sentinels they stand,
And softly keep
Their silent watch, where a ruthless band
Of lurking errors creep.

Like pearls of starry light
That burn and glow,
They pierce the shadowy veil, and o'er the night
Their mystic splendors throw.

Great truths! ah, yes, more grand,
More light and high
Than hopes that thrill the wires throughout the land !
Than stars that gem the sky.

Great truths! ah, yes, more fair,
Sublime and deep
Than burning thoughts that tremble on the air !
Than the mysteries of sleep !

From nature's soul they spring
To joy and light,
And on imagination's quivering wing
They take their onward flight.

In beauty's garb they rise
All fresh as morn,
And on their pinions, spread for sunlit skies,
Our souls are gladly borne.

With myriad wrongs they wage
An endless war ;
And shed their luster o'er each passing age,
Like morning's golden star.

Great truths ! they come from God !
In heaven have birth ;
They spring to life from each prophetic word
That thrills the earth !

Education into Truth is the greatest of all forces. Truth is life in God, and, in living souls, a heaven-born luminous quality within. False speech is inevitable when men long practice it—falsifies all things ; the very thoughts or foundations of speech become false. Erelong, by the appointed laws of the universe, a man's intellect ceases to be capable of digesting truth, when he permits himself to deal in falsities.

A constitutionally contradictory character is one to dread. The tongue speaks by education and does not always obey either the thoughts or the feelings. The habit of uttering contradictions takes the form of mental inconsistency, dissimulation and hypocrisy. Self-love in a mind which finds its highest pleasure in knowing truth, is far less fatal to fairness of judgment than the love of rhetorical effect in a mind rhetorically inclined.

The glory of man is exhibited in unflinching integrity of soul. A true consolation which can save mankind, comes over the paths of knowledge, and a true life comes from practicing the religion of eternity.

THE LOVE OF ALL WISDOM IS MAN'S INTEGRAL ASPIRATION.

Feelings and impulses throb out from actual spiritual centers, but thoughts are the pulsations of an educated or uneducated brain.

Wisdom is not tested in schools ; wisdom cannot be passed from one having it to another not having it ; wisdom is of the soul, is not susceptible of proof, is its own proof, applies to all stages, objects and qualities, and is content ; it is the

certainty of the immortality of things and the excellence of things. Something there is in the float of the sight of things that provokes it out of the soul.

The world's true redeemer is wisdom, because it passes through the dress to that which is essential, to the spirit through the body, to the life within the law, to the science within the substance; and not only so, but makes all of its discoveries at once consistent, useful and desirable. Men do not see how they can put the teachings of wisdom into operation—it seems to them vague and abstract. Wisdom recognizes, as a central principle, the balance of things—the equilibrium of forces, the adaptation of one substance to another, of one force to another. What is the image we see represented in poetry and in art on this subject? The image of justice! She holds the scales which represent equality of proportion. Justice is the central law. It is recognized as the finest, most universal and the highest expression of the Infinite Mind. The entire harmony of the planetary worlds, by which the stars move on in their sublime courses, never varying from the moment the pyramids were built to the present hour, in all these splendid, vast and incomprehensible systems that make up the heavens, comets burning their way through space, crossing each other's paths beautifully, like well-trained dancers waltzing on lines most familiar to their minds; and the planets, too, moving on like respectable citizens in the high walks of the sidereal heavens, all in never-changing harmony with the original design—this is what wisdom recognizes as God's central law—Justice. And, wherever we find balance, we find warmth, which is mellow, invigorating. It is God's central principle—love.

Does this love take no interest in anything outside of itself? The selfish love of the spirit brings no happiness to

itself. If happiness comes from its dependence upon the corresponding love of another, then the two depend upon a third, and the three upon a fourth and upon the existence of the whole world without. The system of human life and society is inter-dependent. One part is warmed by contact with another, according to the principles of equilibrium. It is central with nature, as justice is central with Deity. Justice without love is the sun without heat. Warmth and balance go hand in hand. Justice, when united with love, constitutes loving-justice—the true Christ-principle.

ALL HARMONY IS BUT THE CONQUEST OF DISSONANCE.

It is provided in the essence of things, that from any fruition of success, no matter what, shall come forth something to make a great struggle necessary.

Character and personal force are the true investments. Inure yourself to courage, reality, self-esteem, definiteness, elevatedness, consciousness—autonomy—to a self-poised standard. Henceforth, you ask not good fortune, you complain no more, postpone no more, need nothing—strong and content you travel the open road.

The power exists in man and occasion. He is the wisest who has most caution. He only wins who goes far enough. The earth shall surely be complete to him or her who shall be complete; the earth remains jagged and broken only to him or her who remains jagged and broken. Poor and feeble souls exact most from the world. Rich and strong souls have a self-sufficing modesty, which, in its own exuberance, asks but little aid from others.

True courage and hope are based upon energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of

events. Such a spirit rests upon itself; it is not confined to partial views, or to one particular object. And, if at last all should be lost, it has saved itself—its own integrity and worth. He who can implant integrity and courage in the human soul is a true philanthropist.

Man can speak now from the era of more light. One can never repeat too often, that reason, as it exists in man, is only our intellectual eye, and that, like the eye, to see, it needs light—to see clearly and far, it needs the light of heaven. Each soul is an eternal FACT—and to it every other *fact* in the universe must eventually come. Have you not learned lessons of those who disputed the passage with you? Have you learned lessons only of those who admire you and who have stood aside for you?

Man has gradually approached the center of gravity. He has attained the proprietorship of an *inward power*, on which alone he can unfurl the banner of liberty. How many sincere persons there are who bring merely their *perceptive* faculties to bear upon the sublimest questions of human concern.

The difference between those whom the world esteems as good, and those whom it condemns as bad, is in many cases little else than that the former have been better sheltered from temptation. While man is continually misusing good and turning it into evil, the overruling sway of God's providence, out of evil, is ever bringing forth good, however the immediate aspect of things may appear. The powers of heaven are working with man when he is laboring in the cause of good; and, although the good may not be immediately attainable, yet the ultimate result will be exalted and satisfactory in proportion to the degree of diligence that has been exerted.

All a person does, says, thinks, is of consequence; not a move can a man or woman make that affects him or her here,

in a day, month, or any part of the direct lifetime or hour of death, but the same affects him or her onward, afterward, through the indirect lifetime. Now and here, in this initial world, is the time to commence a career of noble development; not by strivings and strugglings only, but by means of naturalness and truthfulness, without excess, deficiency or intemperance. Feed and clothe this corporeal body, then, and sleep and toil, so that happiness may incessantly flow and higher conditions be legitimately attained.

MAN'S SPIRIT DEMONSTRATES ITS OWN SUBSTANTIALITY.

There is a deeper joy than ever flowed from the indulgence of appetite, a profounder sorrow than ever flowed from the blight of passion. Often, when physical wants are perfectly satisfied, and social relations are replete with honor and advantage, yet there is an aching void which all the kingdoms of earth would make only more insatiate.

The aspirational wants of the soul are not satisfied. Thirst presupposes the existence of water, and hunger indicates the existence of food. We have yearnings to know what is beyond, to appreciate, to realize and to enjoy what is beautiful and sweet; and these inborn yearnings are infallible demonstrations of the positive existence of all that for which we hunger and thirst; to promote which we devote property, yield great industry and pledge so much time, friendship, love, devotion and worship.

Human desires and feelings, hopes and fears, have all conspired with *reason* to strengthen the conviction that there is something within which cannot die—that there is a future state of existence where our nature will be exalted and our knowledge perfected, and where the design of our Creator will be completed.

That it is the duty of all men to exercise their reason in inquiries concerning religion and morals, is a truth so palpable, that it may be presumed there are none who will be disposed to call it in question. Without reason, there can be no religion; for in every step we take in examining the evidences of revelations, and in discovering truths, the exercise of this faculty is indispensable. This noble faculty was certainly given to man to be a guide in religion as well as in other things. He possesses no other means by which he can form a judgment on any subject, or assent to any truth; and it would be more absurd to talk of seeing without eyes than of knowing anything without reason.

Unrest is the testimony which the Eternal of the universe has implanted in the constitution of the spirit, saying you cannot spiritually *die* so long as there is an unsatisfied desire. Your life will continue so long as there exists within you a want that has never been met, a condition that has never been fulfilled. This intuition and consciousness is one of the strongest demonstrations in favor of the immortality of the soul, and points to the home of the soul.

Faith has now risen up into fruition, and a future existence becomes a demonstrable fact. This body of ours gives proportions to our *soul* to live in other spheres. Life cannot exhibit all to us, as the day cannot. We must wait for what will be exhibited by death.

If attraction is proportional to destiny, there must be appropriate gratifications. There is nothing but immortality! The exquisite scheme is for it, and the nebulous float is for it, and the cohering is for it, and preparation is for it, and identity is for it; and life and death are altogether for it! And we are not to be changed so much, nor the law of us changed. I and my Father are one, is the spirit's intuitive declaration of an eternal unity, and the consequent joy in reserve for it.

We must not stop here, however sweet those laid-up treasures ; however convenient this dwelling, we cannot remain here ; however sheltered this port, and however calm these waters, we must not anchor here ; however welcome the hospitality that surrounds us, we are permitted to receive it but a little while.

Nature is everywhere harmonious with herself, and, when understood, she brings our inductive minds into friendship with a tangible, substantial, spiritual world. The true thinker knows that for him there is nothing terrible to fear in the Father's vineyard ; neither is there an awful catastrophe to come to any spirit in the opening eternity.

There is no danger to a man that knows
What life and death is ; there is not any law
Exceeds this knowledge—neither is it lawful
That he should stoop to any other law.

Thou light of the stars ; Thou resplendent flame of immortality, to Thee we turn. Guide us with Thy love, make clear the pathway of Thy truth before us. Let men no longer fear death ; rather let them fear that death which is upon their spirits in the turbid stream of outward life ; rather let them fear the morbid ambition, the deadly shaft of envy and hatred, of pride and scorn. Let no one dream of immortality because of terror, but let them know that above and beyond, the glorious life of the spirit unfurls its pinions through the awakening power of love alone, and that the majesty of truth survives even above human discord, turmoil and tempest—above the veiled darkness of heaven's atmosphere.

PART TENTH.

SCIENCE PROVES THE INDESTRUCTIBILITY OF MIND AND MATTER.

SCIENCE IS A PSALM AND A PRAYER.

The discoveries and generalizations of modern science constitute a poem more sublime than has ever been addressed to the imagination. The natural philosopher of to-day may dwell in conceptions which beggar those of Milton.

The study of science enlarges the boundaries of thought, and gives a greater elevation to the mind. Every application of our mental faculties, every enlargement of our intellectual horizon, every augmentation of knowledge and perceptions, every adjustment of our ideas and conceptions, every additional view we get into the immense region of truth and every ray of light thence falling on our eyes, augments our power and procures us the purest pleasure, the noblest satisfaction, the highest happiness; and how inexhaustible is this felicity. Each stone, each mineral, each man, each part of a man, the whole material and spiritual world, the visible and the invisible, the past, the present and the future, the possible and the actual, the creature and the Creator—all charm, all employ the curiosity and spirit of observation and inquiry of the thoughtful student; all guide him forward on the track of truth; all point out to him more or less of it; all show him arrangement and harmony in the whole and in the parts; all lead him to the prime, eternal source of being, of life, of power, of perfection, and

by these means procure him satisfaction and the purest, the noblest pleasure. How often and how amply must these pleasures requite the naturalist, the astronomer, the geometer, the philosopher, the chemist, and every other inquiring mind, for all its toils and exertions in search after truth. Here are fountains of pleasure that never fail, which flow through all times and all eternities, and become the more bounteous, the more pellucid and pleasant, the oftener and more copiously we draw from them. To draw from the great truths of science intelligible inferences and masterly deductions, and from these to advance to new and beautiful abstractions, is a mental exercise which tends to the refinement and elevation of every human feeling; and, the more we discover, the more infinite appears the range of the undiscovered.

The study of philosophy has a utility of the highest order. The value of studies removed from the ordinary plane of the objective and phenomenal, and which necessarily carry the mind into intuitive metaphysical regions, admits of no doubt. Knowledge is composed not of facts, but of the relations which facts and ideas bear to themselves and each other. Real knowledge consists not merely in an acquaintance with facts, but in the *use* of facts, which makes the philosopher. To theorize is the highest function of human genius, and the greatest philosophers must always be the greatest theorists.

In the study of any problem in physics, it is necessary to keep clearly before the mind the relation of cause and sequence, subjective and objective, the phenomenal and the actual. It is difficult to persuade the novice in philosophy that the physical world is not what it seems; and that all he knows of the external world is predicated on the impressions which the external world makes on his senses. In science and philosophy the first lesson to learn is, *how* to distinguish

between the apparent and the actual, the subjective and the objective. He only is able to think and reason correctly who has made himself familiar with these fundamental ideas, and can keep steadily before him the laws of sense perception. Without this qualification, one may have eyes and see not, ears and hear not, the things which nature presents to his unexpanded perceptions. One so wanting in perception as this mental condition implies, cannot appreciate a tithe of the grandeur of the physical world, and is necessarily debarred, moreover, the highest satisfaction possible for mortals to enjoy—that of descending into the engine-chamber of the universe to study the Divine order and purpose which are manifest therein.

Science is a knowledge of principles or laws of nature. The observation and classification of facts and drawn inferences is the means to this knowledge, and it is acquired by superadding the use of reason to that of our senses, with reference to natural phenomena. The innate power which enables man to comprehend the laws and control the phenomena of the world of matter, has a higher claim upon our consideration than any other terrestrial possession. The laws of nature are immutable and supreme. Upon the immutability of law depends the possibility of science. It is coming to be seen that nature is everywhere consistent and unitary. Matter and mind have heretofore been supposed to constitute two distinct and independent substances, the latter having no material origin. But matter, in all its strange and harmonious arrangements, discourses profoundly of mind.

Opinions are fortified by the aid of science. Facts at which philosophers have sneered, and phenomena which they have denied, will eventually be accepted and found to be in harmony with refined forces of matter, with which they are as yet unacquainted. In our age of scientific analysis and

material development, the intuitive or innate faith demands a *palpable and philosophical foundation* upon which to base its evidences, its hopes and aspirations. This age wants a palpable and sensuous demonstration of the truths of immortality, which are simple and rational and can be demonstrated to the enlarged understanding. The phenomena of human consciousness, the spiritual experiences of all races, can be explained only by a set of principles which, if legitimately followed out, will lead inferentially, analogically and positively to the existence of spiritualized worlds. It is evident that the spirit world, or home of the soul, sustains a positive electrical relation to the natural world, of which it is a higher form—a farther and more perfect development. By becoming acquainted with the interior principles of nature, we become acquainted with the elements of the Divine Mind as developed and manifested in nature.

Science gives us a knowledge of facts. There is a stubbornness in facts to which the specious intellect is compelled to give way. Truth, stretched on the rack of experiment, undergoes a long questioning process among the fumes and infiltrations and intense heat of the laboratory, through the fiery trial in the bottom of a crucible; and, not till it has been subjected to all this inquisitorial torture, and survived, is it preferred to a place in the temple of truth, or admitted among the laws and lessons of a sound philosophy.

Science has at last solved the problem of human destiny, and demonstrated in a thousand interesting and superb forms the truth of immemorial prophecies. The church of the future, the spiritual church, possesses this science, the science of human unity, the science of man; consequently, it will no longer affront and revolt the human understanding.

FACT BY FACT, STEP BY STEP, MANKIND HAVE BEEN STEADILY
PROGRESSING.

In geometry, the most natural and simple figure is the circle. By the use of the sphere, cylinder and circle, Euclid, and afterward, Archimedes, made true progress toward solving many of the sublimest mysteries of the stellar universe. But the ellipse is a more fruitful figure than the circle. It was introduced, with the hyperbola, by Apollonius; who aided Hipparchus in his conception of epicycles and eccentrics, as applicable to the motions of planetary bodies. The perfect ellipse is the form of the orbits in which all fully developed suns, earths and satellites move through space. They all rotate in the same general direction; and all the bodies move in the same general plane. Comets, like the fractional notes in music, manifest eccentricity; but they, like all the full notes, and like all the octaves embodied in suns and planets, are attuned to the master key-note, which is the innermost sun. Oriental star students, aided by the science of numbers, finally developed the chromatic scale of constellations, or the twelve signs of the zodiac. The geocentric doctrine held its place firmly in the minds of all ancient astronomers, not even emancipating so great a mind as that of the learned Ptolemy; and, with the exception of several side-glimpses, the earth-center theory prevailed until Copernicus suggestively opened the way for the inspirations of Bruno, who, together with Galileo lifted the world, by their great ideas.

The progression of intuitive philosophy and practical mathematical knowledge, which moved together, side by side, like the first pair in the garden, was wonderfully advanced by the old Egyptian, Ptolemy, whose doctrines faithfully served for nearly sixteen centuries, or until Copernicus introduced the idea that the sun, and not the earth, was the center,

around which all bodies in the heavens were harmoniously revolving. Then came the larger idea that each of the planets, as well as the earth, might be inhabitable worlds; for which wholesome suggestion, the world is indebted to Bruno. Thus, despite all opposition, the theory of the sun, as the center of the planetary system, and the conception of a plurality of worlds, came into mankind's thought. And these thoughts came to remain and to act as the germs of infinitely more important knowledge in the same sublime pathway. Galileo and a telescope now came to augment the world's growth; Kepler, with his three great discoveries or laws, demonstrating the elliptical orbits of the planets and going far into the secrets of celestial magnitudes. Then came Vinci, Borelli, Newton, La Place, Herschel, and the score of great students of the stars, who now live and labor in the cause of science. The labors of many illustrious mathematicians and astronomers have completely destroyed the medieval, time-honored ideas, that cramped the mind and impeded progress. Man is a microcosm, and, like the universe, is a revolving unit. The universe turns over and over perpetually. And this conception antedates all inductive reasoning. It is natural to contemplate the earth as a body in space. To infantile minds the world is formless; to the youthful, it is not very far to the horizon; to strong young minds, it is very large and definitely shaped; but it is only with maturity of years that the complete idea of immeasurable is implanted and fixed as a reality upon the human understanding.

The intuition of the spherul form of stars and planets is very ancient. It came into the world vaguely at first, and it was rapidly mixed with clusters of gods and correlative mysteries. But time has eliminated Oriental mythology; and the truth, pure, sublime, will shine fully and freely into men's more receptive minds. And human imperfections

and crudities, like the cometary system, will ultimate in harmony. Then, too, will be seen the infallible harmonies of the system of Father God and Mother Nature. Wheels within wheels; universes within universes; revolving units within revolving units; everywhere, beautifully and rhythmically, throughout infinitude.

The glory of science is, that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought, filling the world with mercy, justice, joy and *knowledge*, whereon is reared a temple of truth, against which neither prejudice, pedantry or designed misrepresentation can ever prevail. Truth is a divine essence; it is discovered and established by investigation, and all adherence to it must ever produce good in the world.

When our knowledge is sufficiently advanced to comprehend the glories of the universe, then shall we be led to a far higher and nobler conception of Deity; and those things which we now look upon through the mists of doubt and ignorance or darkness of error, shall then present themselves in the effulgency of ineffable brightness.

We shall then seek essential truth and endeavor to see everything from its vital points. Man will no longer be ruled by fortuitous events, but by the operation of fixed laws.

Away, away, through the wide, wide sky,
The fair blue fields that before us lie,
Each sun, with the worlds that round him roll,
Each planet, poised on her turning pole,
With her isles of green, and her clouds of white,
And her waters that lie like fluid light.

MIND IS THE MASTER OF THE PHYSICAL CREATION, THE
CONQUEROR OF THE IMPONDERABLE ELEMENTS.

The world of science is replete with the evidences of the superiority of mind over the gross materials of nature.

Scientists have acquired a chemical analysis that is nearly bewildering to the uninitiated ; they can resolve almost any object in nature to its original elements ; they can bring to bear forces that will rend asunder and tear in pieces those forms and substances that have been erected and finished in a very elaborate manner. There is nothing, seemingly, but gives way to the accomplished chemist.

There is not a rock or metal, however solid, that heat will not dissipate into vapor. Even the diamond itself, may, by heat, be made to float in the atmosphere. Conditions of matter, once called *imponderable substances*, float out of existence, leaving behind only vibrations or agitations of the one unchangeable reality termed matter.

All solids are peculiar combinations of *gases*. Analyze the materials of the three great kingdoms of nature and reduce them all to gases. The waters of the ocean are composed of two gases. The vegetables are principally composed of gases, and one single gas, oxygen, constitutes nearly, if not one-half, of the earth now known to man. The rapid transition of bodies from the gaseous form to the liquid, is astounding. Heat is the all-powerful solvent of all organic matter, and by heat the solid earth itself may be again dissolved ; we may then conclude its now solid materials were once a vaporous mass.

Had there been no law in nature by which matter could be etherealized, then all would have remained in the materialized condition. Laws are the most *descended* modification of the Divine Mind ; while essences are the most *ascended* form and condition of matter. By the marriage of laws with essences, we obtain, on one side, all the successive condescensions and condensations of matter, and, on the other side, all the evolutions and manifestations of mind. The great object of philosophy is to ascertain the simple

ultimate, into which all the phenomena of nature may by analysis be resolved.

COSMICAL ARRANGEMENTS AND TERRESTRIAL ADAPTATIONS.

God has created a special agency, chemical force—through which all material things are created. All the gases in the atmosphere are ready to leap into combination in precise and orderly obedience to this law. By appropriate agencies, the Divine Architect formed little cells, and from these, ultimately, through a long routine—the tree laden with fruit. Chemical diversities seem endless in number and immeasurable in extent—the most mysterious of all truths is that of the conservation of forces. The five simple elements—oxygen, hydrogen, nitrogen, carbon and calcium—are the principal ones that form our bodies—our lives are supported in oxygen, but we die in nitrogen.

Motion is at the bottom of all phenomena. Motion explains the weight as well as the rarity of bodies. Matter assumes multitudinous forms and ceaselessly varies them. Rotation produces oblateness. Dynamic laws give the same results, whether in a large or small scale. The climacteric form of matter is spheroidal, a law of infallible geometry. The globe-form, which is the perfectly round or sphere form, is not possible in a body which constantly and rapidly revolves in one direction.

The details of science are only repellent to those who have not acquired a special knowledge of the *elements* on which it is based, or have not yet become acquainted with the magnificent simplicities of nature. Problems which have been solved may not be considered unique and final, but only as established realities. Particular circumstances which formerly were a matter of merely independent record of separate occurrences and facts, are now, through the increased

light of science, becoming to be understood as indissolubly conjoined by laws so discovered. The separate occurrences and facts which might hitherto have seemed casual and without reason—now seem to be like that which takes place when we attempt to read a sentence written in difficult characters; at first the characters seem arbitrary and disjointed, but at last the true supposition occurs and the truth flashes out from every part of the inscription.

Of the hundreds of thousands of Christians to-day, but few are familiar with the supreme facts of the universe; these celestial *facts*, not *fancies*, are as numerous as the sands of the sea. Between the center and the two poles of the earth lies the whole philosophy of mineral, vegetable, animal, human and angel existence. We need no other revelation of God, and no other teacher than reverent reason.

The world does not look—

With that *deep insight* which detects
All great things in the small,
And learn how each one's life affects
The spiritual life of all.

The incessant formation of countless streams of ribbon-like rivers of electricity in the air, and from three to ten miles above the heads of mankind all over the round world, is in itself a scientific wonder, and is the cause of innumerable phenomena. It is an invisible, natural fact at the basis of all atmospheric motions; it causes all electric variation, and explains the dipping and fluttering of the magnetic needle. It is the primal cause of climatic alteration in the far upper strata of the atmosphere, the cause of the formation of banks of auroral vapor, and of certain boreal clouds of unrivaled brightness and beauty.

A luminiferous ether floods infinite space; it is within and without all things; it fills all things; it is the fire of suns,

the force of stars, the purifying presence in mineral structures, the links in the life of plants, the power which circulates the blood in animals, the bridge by which man materially is connected to man spiritually.

The gases, until recently, have been called *imponderables*. But it has been discovered that a *solid body* may be elevated in temperature and liquefied, even etherealized, and the reverse ; and that the so-called imponderables can be reduced progressively down to the fluid state by the persistent application of cold. Four thousand one hundred and ten pounds of atmospheric pressure upon hydrogen as an invisible gas, forced it to become a materialized and visible fluid. The cold of space is estimated as two hundred and thirty-nine degrees below zero. This enormous cold would be adequate to the reduction of hydrogen to a palpable fluid. Thus the freezing cold of space would seem to be something frightful to contemplate, as traversed by spirit ; but we do not go out after death with these chronothermal nerves ; hydrogen is not our after-death envelopment.

No science of chemistry, no theory of electricity, no philosophy of geological development, no system of meteorology, no explanation of planetary revolution and harmony, can be even approximately complete without some definite and practical knowledge concerning these invisible yet substantial elemental circulations which exist and labor in the vast upper spaces. On the soft golden bosom of these celestial and magnetic currents, the death-emancipated float into their celestial home.

Now with swifter, swifter motion,
Swaying with the swaying tide ;
Onward to the shoreless ocean
Of Eternity, we glide.

ALL UNPARTICLED MATTER IS IMPERISHABLE.

Spirit is an indissoluble unity of the finest particles of matter. All matter becomes spirit, because matter and motion, or matter and mind, are eternal. All the matter composing our earth will be refined into spirit.

By comprehending general principles, assisted by an enlarged view of their correspondences, nature and her laws will appear as one vast chemical laboratory, in which the lowest constituents of the whole composition are constantly being developed and purified. And the whole is a compound of polygastric globules, whose power of chemical action and principles of progression unfold all the forms that are developed from the great mass, which again produce new substances and new modes of composition, each being unlike the first. Every particle of matter, at some time during the course of ages, passes through and becomes a part of animal life. The hardest substance that is existing in the earth, the earth itself, will ultimately, and at different periods, compose some parts or particles of animal existence.

We can form no idea of the size of the ultimate atom. We cannot comprehend the degree of etherealization to which matter may be extended. Our atmosphere is only another condition of the same elements which compose all the organized forms of matter upon the earth, and, at the height reached by man, it is in a state of extreme attenuation. Matter is supposed to be so far attenuated as to form a *universal ether*; to be dissolved by force in infinite space, and resolved into such minute particles as to be no longer subject to attraction.

The all-pervading essence contained in nature is of itself an immortal principle. The systems of suns and planets, with all their appendages and the vast assemblages of worlds

throughout the sidereal regions, were brought into existence by the united and harmonious action of fixed and established principles. What is meant by attraction, gravitation and condensation, is an association of particles possessing mutual affinities. The constant attraction existing between all bodies in the vast system of planetary worlds is owing to mutual gravitation from each of particles that have become fitted to associate with each other.

One sun by day, by night ten thousand shine,
And light us deep into the Deity ;
How boundless in magnificence and might !
Oh what a confluence of ethereal fires,
From urns unnumbered, down the steep of heaven,
Streams to a point, and centers in my sight !
Nor tarries there ; I feel it in my heart ;
My heart at once, it humbles and exalts ;
Lays it in dust, and calls it to the skies.

ALL THINGS ARE FORESHADOWED.

Truth, industry, exploration, discovery, accomplishment—five practical words ; let us stand by these. It would be absurd to suppose that the confines of the universe have yet been explored, and scarcely less absurd to imagine that man, in his present state of feeling, and with his limited powers, can ever reach them. Our own planetary system, comprising, as it does, a sweep of nearly eighteen thousand millions of miles in circumference, is but a speck, and almost immeasurable on account of its minuteness, when viewed from the nearest of those stupendous luminaries which sparkle in our skies like brilliants studding the dark mantle of night.

The theory is that an intervening medium modifies, in a remarkably perceptible manner, the complexion, quality or intensity of the element or energy transmitted through it, and that light, modified by our atmosphere, is another name

for motion. This luminous ether travels at the rate of two hundred thousand miles per second. The emanations from our sun reaches earth in eight *minutes*, while it would be traveling hundreds and thousands of *years* in coming to us from the most distant suns.

Electricity is computed to travel round the earth three times in a single beat of the pulse—two hundred and eighty thousand miles per second.

Our sun and the entire solar system travels at the rate of four hundred thousand miles per day, and it requires eighteen million and two hundred thousand years for our visible sun and its planetary dependences to travel around our central sun, Alcyone.

Our earth is literally a perpetual motion; it is really a revolving electrical machine; it is practically an immense magnetic battery.

No human intellect can possibly contain these stupendous facts as a realization, although they may be computed accurately and be presented in figures. The mind does not comfortably live on conceptions of distances and magnitudes, neither can a mind comprehend eternal progression, what there is to see, to meet, to feel and to know.

Open thy soul to God, O man, and talk
Through thine unfolded faculties with Him
Who never, save through faculties of mind,
Spake to the fathers.

EVIDENCES OF DESIGN.

Throughout all the phases of seeming waste and chaos in the physical history of the earth's surface, there is evidence of design; the concentration of useful metals in veins and beds; in the storing-away of vast supplies of fossil fuel; in the consolidation and upheaval of the strata, giving relief and depression to the surface; in their subsequent erosion

and depression to form soil ; and in all the changes which these material elements have undergone ; there is an evident design to fit the earth for the habitation of man, and to afford him useful materials for the exercise of industry and the promotion of his comfort and convenience. We can perceive that events are brought about, not by insulated interpositions of Divine power exerted in each particular case, but by the establishment of general laws. God is the author and governor of the universe through the laws which He has given to its parts, the properties which He has impressed upon its constituent elements ; the laws and properties are the instruments with which He works ; the institution of such laws, the selection of the quantities which they involve, the combination and application, are the modes in which He manifests His power, His wisdom, His goodness and beneficence.

It has been well said that truth is more wonderful than fiction, and that reason may advance where imagination dare not follow. The philosophers engaged in searching for laws which govern the phenomena of nature, and gaining but a glimpse of the uniformity of plan which is to be discovered amidst their countless variety, sees there displayed an order, a beauty, a harmony, a majesty more glorious than anything which the fictions of the imagination can ever produce.

It is then the legitimate use, the noblest employment of the intellectual powers to apply them to the attainment of those lofty views of the Creator's works, survey them as parts of one vast harmonious whole, to see all the clustering stars, and the whole assemblage of the luminaries bound together by a common tie. It is thus that we are led to the highest conception of Infinite power, wisdom and love of which our minds are capable. If the eye of man is permitted to behold such dazzling wonders—if his mind can soar into such depths of space, and grasp such immensity of time

—what will be the world which eye hath not seen, and which the imagination cannot conceive, forgetting time and space, oppressed by no weight in accumulative experience.

O listen, man !

A voice within us speaks that startling word
"Man ! thou shalt never die !" Celestial voices
Hymn it unto our souls ; according harps
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.
Thick clustering orbs, and this our fair domain,
The tall, dark mountains and the deep-toned seas,
Join in this solemn universal song.
O listen, ye, our spirits ! drink it in
From all this air ! 'Tis in the gentle moonlight ;
'Tis floating midst day's setting glories ; night,
Wrapt in her sable robe, with silent step,
Comes to our bed, and breathes it in our ears.
Night and dawn, bright day and thoughtful eve,
All time, all bounds, the limitless expanse,
As one vast mystic instrument, are touched
By an unseen living hand, and conscious chords
Quiver with joy in this great jubilee.
The dying hear it and as sounds of earth
Grow dull and distant, wake their passing souls
To mingle in this heavenly harmony.

OUR BODIES ARE REALLY BUT FLEETING SHADOWS.

Animal and vegetable forms are little more than consolidated masses of the atmosphere—a combination of atoms and parts of matter, animated with an inherent vitalic essence. We discover that bodies are formed of certain determinate atoms which unite one with another, according to an arithmetical system, to form molecules, which, combining with molecules, observe a similar law ; all the harmonies of chemical combination are but the necessary consequences of these simple and guiding first-principles.

A plant is an organized creation ; it is so in virtue of certain strange phytochemical operations which are rendered active by solar influences involved in the great phenomenon of light and by the excitation of calorific force and electrical circulation. Electricity is set in motion, under every condition of change, whether induced by chemical or calorific action. The innumerable varieties of form that constitute the vegetable kingdom are only the successive degrees of modified development, each form at the same time being elaborated as an outward existence by the interior energies and promptings of the essence of life. Inasmuch as essence is the parent and animator of material organizations, it follows that each body is an eternal representative of its interior essence.

If we take water rising from a subterranean spring and expose it to sunshine, we shall see, after a few days, a curious formation of bubbles and a gradual accumulation of green matter. It slowly aggregates and forms a sort of mat over the surface, which at the same time assumes a dark green color. Careful examination will show the original corpuscles involved in a net-work formed of threads, which are tubes of circulation—the vegetable unit. But here we have to deal with four elements—oxygen, hydrogen, carbon and nitrogen—which compose the world of organized forms ; the water affords the first as its constituent, and gives us carbon in the form of carbonic acid, dissolved in it, nitrogen, surrounding it in the air, is frequently mixed with it also. Under the influence of sunshine, we have now seen these elements uniting in a mysterious bond, and the result is the formation of a cellular tissue, which possesses many of the principles of vegetable growth. If the bare surface of a rock rises above the waters, covered with this thin veil of delicate net-work, it soon forms the basis of a mighty growth. Sea-

son after season plants perish and add to the soil, and vegetable forms of a higher order gradually succeed each other in the sphere of progressive law. The vegetable principle gathers about itself the particles which assume the forms and shapes which the principle inspires.

A seed is a highly carbonized body, consisting of integuments and embryo; between these, in most seeds, lies a substance called the albumen or perisperm. The embryo contains the elements of the future plant—cotyledons, the plumule and the radical—the former developing into stalk and leaves, the latter into roots. The embryo hides the living principle, for the development of which it is necessary that the starch and gluten undergo a chemical change, and that an elevation of temperature is produced. The seed is buried in the soil, when the genial showers of spring and the increasing temperature of the earth furnish the required conditions for this chemistry of life, and the plant eventually springs into sunshine. Thus we obtain evidence that even through some depth of soil, the solar power, whatever it may be, is efficient, and that, under its excitement, the first spring of life in the germ is affected, and that, during the process of germination, electricity is evolved.

The calorific rays of the solar beam—to which the autumnal phenomena of vegetation appear particularly to belong, are of a peculiar character. They have been called the *Parathermic* rays, and exhibit a curious compound nature. Rays of different refrangibility have different illuminating powers, and they possess the chemical agency with different degrees of energy. To the peculiarity of these rays, we may infer the ripening of fruit and grain, and the browning of the leaf before it falls; and that the varieties of climate and the peculiarities of countries, as it regards their animal and vegetable production, are dependent on the same causes.

If all plants were removed from the earth, animals could not exist. A mutual dependence exists between the animal and vegetable kingdoms. The animal produces carbonic acid in proportion to the quantity of carbonaceous matter which it consumes, and is *constantly* supplying it, and plants are constantly feeding on it. Thus the balance of power is constantly and forever maintained between the two kingdoms. Carbonic acid poured out from the thousand mouths of our fiery furnaces produced, during the laborious toil of the hard-working artisan, and exhaled from every populous town, is borne away by our ærial currents to find its place in the pines of the Pacific Islands, the spice-trees of the Eastern Archipelago, and cinchonas of South America. The plants of the Valley of Caucasus, and those which flourish among the Himalayas, equally with the less luxuriant vegetation of our temperate climes, are directly dependent upon man and the lower animals for their supply of food to replenish their luxuriant growth.

Every kind of food contains its peculiar nerve or soul ether. Our food yields imponderable elements of their own peculiar qualities; so also with beverages, and not less with the airs and abounding ethers, that enter by means of inspiration; these are the dynamics that evolve the vital principle.

Gluten is distinguished for its approaching more to the nature of animal matter than other productions of vegetation. Hence, wheat is the culmination of cereals, as it is the presence of gluten in wheat flour that gives it pre-eminence in nutritive power. The outside of the germ holds the lime or calcareous matter, while the interior furnishes the starch substance. These two build up the muscles and bones, and are found in better proportion in wheat than in any other cereal. It is impossible to comprehend the slow

and gradual processes of nature which produced this crowning cereal.

NATURE IS CONSTRUCTED UPON MECHANICAL AND GEOMETRICAL PRINCIPLES.

No elements have been brought into being during the successive stages of formation that did not exist in the beginning; all the difference existing between the higher and lower substances is owing to a *change in the forms and compositions of particles*. It is impossible for any substance to assume any form above the angular as the first in formation. The angular is the first form of particles, and develops the circular, which, in their turn, unfold rectilinear planes, diameters, axes and poles, all of which are imperfectly discovered in the vegetable world. The angular is the *parent* of all higher forms, and contains them undeveloped; while the *highest*, when developed, pervades all the *lower forms* and *unite* them as one perfect whole. The anatomical or structural law and the physiological or functional law, operate with an omnipotent influence throughout the empire of nature. The anatomical principle breathes forth and clothes or incarnates itself in the countless forms which we behold upon the bosom of nature, and swimming in the shoreless seas of infinitude; the physiological principle is in constant association with the former, like an eternal companion, furnishing its elaborations with motions and forces adequate to the discharge of the varied duties for which those forms were made.

There is a Divine vitalic principle which pulsates affectionately and intelligently through all life, whose operations are to us illimitable. This principle lives in and regulates unerringly the boundless empire of matter and the infinite domain of mind. Nature contains all the forces

necessary to institute all the conditions, and to produce all the developments that occur in the earth and on its surface.

The earth primitively was in an undeveloped condition. The first condensation produced granite; the second development was that of the fluid mass; the third being the ultimate of the last two was the atmosphere. During the lapse of innumerable ages, a coating of granite was formed, of nearly one hundred miles in thickness, all of which was before the gneiss and mica slate system made its appearance.

The age of the earth surpasses all computations. The great original mass was a substance containing within itself the embryo of its own perfection. The primordial germs of life originated in beds of mucus under the sea, which beds were composed of the finest particles of pulverized stone, united with carbon, oxygen, mineral and vegetable matter. The first pulsations of life originated in viscous substances or beds of viscous mud in which life was roused, where the Great Spirit accomplished the union of mind with matter. This embryotic substance might be called eggs, because they were laid by refined stones, mineral matter, and the process of incubation was carried on by means of electricity and magnetism. Electricity, cold, was inherent, while magnetism, warmth, emanated from the solar fountain. The whole mass was constituted a complete submarine electro-magnetic battery, out of which came forth the A B C of life and animation. Nature is filled with the vitalic principles, which, when the proper embryonic fluid is deposited, impregnate the procreative functions of one plant or animal to the development of an order superior. It is all accomplished through the spermatric principles.

The sun gives a heat which is celestial magnetism. This heat, coming in conjunction with the moisture of the earth,

generates an acid, which acid is a positive power. So that between the positive and negative poles, we have two vitalic or vegetative forces, which, by acting upon any suitable combination of particles, would, in the primeval ages of the globe, commence and perfect the first forms of vegetation. That is, the sun's magnetic ray operating upon the best matter of the earth, developed an acid, which is positive; this acid subsequently elicited an alkali from subterranean sources, which is negative; and these form the first vitalic germs of the fire weed, kelp weed, and all the lower orders of grass, and finally the identical grains which we daily consume.

Every particle of matter possesses the same power which governs the universe. Thus in the stone you see the particles of the plant; and in the properties of the plant, the properties of the animal; in the animal you see man, and in the man you cannot see, but feel—spirit. The physical body is the spermatic foundation of the spiritual body. It is designed to mold, manufacture and prepare the spirit's body; we are every day and moment refining material for the manufacturing of that body which we will wear eternally.

Tell me brother, what are we?
Spirits bathing in the sea of Deity!
Half afloat and half on land
Wishing much to leave the strand,
Standing, gazing with devotion
Yet afraid to trust the ocean.

MOTION PRODUCES PROGRESSIVE DEVELOPMENT IN ALL THINGS.

Motion being the all-pervading principle, as derived from the great Positive Mind, becomes the creator of all rudimental and elementary substances. Therefore, motion is the principle which gives to the mineral compounds their peculiar form, texture and mode of existence.

Motion develops material forms, which are merely the effect of *essence* in its use, in relation to the degrees of its own constitution. Forms are the mode by which motion in the lowest degrees of nature comes in contact and forms a relation with the higher degrees of external development. *Motion, the creative principle under Deity, unfolds the essences in a material body*, which body is composed of innumerable and dissimilar combinations of atoms, all of which enter into the whole constitution, with inconceivable varieties of affinities or affections, one particle for another. All things are but peculiar associations of atoms and elements contained in the great whole; therefore, by properly understanding one atom with all its constituents, the mind would be comprehending a *globe*. All things in nature are incessantly and harmoniously seeking their equilibrium, and throughout the vast system of planetary formations, there is constantly universal reciprocation. This incessant motion and the *various stages* which the *atom* is destined and compelled to pass through, are only means used to produce higher states of refinement and perfection.

No quality, substance or essence occupies a state below that which it previously filled or occupied, but the place that it previously filled is supplied by some kindred substance or element that has become fitted to occupy the same place, while the substance or principle that occupied that progresses onward and upward to higher spheres of purity and refinement. As motion is an inseparable principle in all matter, hence, all things are energetically yet quietly passing from a lower stage of being to a higher and more perfect one.

All forces readily pass from one into another. Every particle in being is constantly passing through forms, orders and degrees. This is a universal law of matter, and reveal-

ing the successive creations, from the sun to the condensation of this globe, will lead analogically to a proper understanding of the immeasurable universe. By a law governing all organized substances, every particle composing these must, of necessity, undergo a change and a decomposition. And when matter forms an organization in any department of nature, that organization is supported and perpetuated by the law of association, or by a reciprocal change of particles with other substances. The particles which flow into an organization must be extracted and received from other substances of which these particles previously formed a part. When they enter into a new organization, they receive *new* life, according to that contained in the body of which they then become a part. Thus bodies or organizations are incessantly produced, sustained and developed and perpetuated in every department of the universe.

All things are unfolded to the outer world by the incessant activity of the qualities, attributes and unchangeable tendencies of the internal essence or soul, which is the interior or life of all external existences. The interior is the real reality and the productive cause of all external effects. The *form*, which every particle of matter assumes is that created and determined by the *peculiar essence* which is latent in the particle itself. A knowledge of this truth conveys to the mind a perfect conception of the interior, creative cause of all things, and its attributes, as displayed and developed in its external form. Series or combinations of forms, *spontaneously unfold* all the innumerable parts displayed in the constitution of man.

The human microcosm receives into its composition the particles of refined matter that flow through all the subordinate forms up to itself. Thus we perceive that all the lower and inferior forms of particles, have, by progressive degrees

of ascension, entered into the human organization. *Everything comes forth in its natural order and discrete degree; according to the laws which are without variableness.*

Every particle of matter proceeds by and through the medium of forms in nature, to the highest degree of organic matter, by an unceasing gyration. And every change of form in matter is to the outer world death or disorganization, and only a change of an organized form as to its mode of existence.

Man is the perfection of motion, or the first great moving principle of the universe. The human form, being the highest in the scale of creation, is the culmination of all forms. Motion is the first and lowest attribute of the human form; there, as a *subordinate* of the spirit, it performs all the corresponding motions that are displayed in the human body. Motion becomes *indestructible* after passing through the innumerable forms of angular developments, for, when motion and matter have ascended alike to a degree that confirms their organized existence, and cannot ascend any higher without changing completely their mode of existence and order of form, it is then that matter and motion become perfectly organized, *never* to change their rudimental structure and power of external development.

Motion is the effect which one body produces upon another. It is the first of all living principles, and life is a *progressive development* of the principle of motion. Motion becomes a perfectly organized principle when matter has assumed a form of existence from which it is never known to change; and this is fully exemplified in the mineral world. Then it is that motion becomes the undying soul of this mineral structure. Though continually changing the *elements* of its being, it never changes in its essential constitution. Life has then become an indestructible organization.

Life is developed only as the particles of matter have correspondingly ascended through their different stages of progressive development, and have become sufficiently perfected to develop the vegetable structure. Then it is that life is established as life forever. It undergoes no constitutional change, but preserves its identity throughout all time.

All creation was developed, and still is, through the matrimonial activity of elemental powers. Sensation is only known as such, after life has ascended through all successive forms in the animal world to the highest of them. When this is accomplished, sensation becomes also an unvarying and unchangeable principle. It assumes identity, which it forever preserves. Then sensation becomes the inmost soul of the animal structure.

Intelligence, in like manner, becomes such only after sensation has ascended, through all forms in the human world to the highest type and most *perfect* organization. Then becomes an organized and immortal principle, which continues forever. It assumes an *identity* which can *never* be destroyed. Then it is that intelligence becomes the unchangeable soul of the human structure.

After motion has ascended to intelligence, it comprehends all the subordinate degrees of the same living principle. This living, acting principle in all matter is everywhere apparent, and pervades alike all the interior moving principles that actuate all forms of matter in their various degrees of activity, force, refinement and animation. Intelligence, therefore, is the perfection of the principle of motion, and this answers the question, What is man spiritually? As the *subordinate* developments of the principles are never known to change in the least possible particular, this is conclusive evidence, that the *highest* of them all, which is the spiritual

form of man, cannot possibly change its essential constitution or lose its absolute identity. The most perfect forms in the atomic universe are the celestial. They are the last forms of rudimental matter.

Spirit and matter must not be confounded, nor must they be separated. The human soul is the focalized, concentrated extract or epitome of all forces and vitalic laws which fill, inspire and actuate the immeasurable empire of nature and of God. No sane mind can deny Deity the power of continuously multiplying living beings without limit, or ignore the fact that we have examples of such continuous multiplication, to which we can assign no other cause whatever, than the action of the Divine Mind, which is the source of all life. Now, if it be undeniable that life is thus in a continuous state of generation, it must be equally undeniable that motion is in a continuous state of generation, because every living being is endowed with a capacity of producing motion.

It is in the human world that motion, life and sensation become united and perfected as one living, organized essence and individualized soul, by and from which every human form is created. Each individual structure possesses an organized soul, composed of subordinate attributes existing in the lower planes of material forms. This essence unfolds and displays its interior qualities in the human form. Herein lies the external evidence that man possesses an actuating and organized essence which no other form possesses; and this will continue to *retain its individuality*, because it is the *perfect form and perfect soul* of all the lower degrees of motion, life and sensation, these being only the elements of the germ which, when perfected, flow into and form one perfect and indestructible whole, which is the soul or spiritual essence of man.

All forms are the established organs by which gross and inferior particles are purified and refined in order that they may become suitable to enter into and sustain the highest form of matter, which is man. Life is a higher element of the spirit, it performs all the corresponding motions which are displayed in the human body, and in like manner communicates to its outer form all the incessant motions to which every minute particle of the body is subjected, and in which are manifested precision and perfection of motion, not discoverable in any other material constitution. Sensation also flows spontaneously out of life, as life does out of motion. Sensation is still a higher element of the spirit ; it exists in the external surfaces of the visceral and muscular systems, and pervades the serous surfaces of every organ throughout the body ; it serves as the mediator to connect the material form to material and foreign substances, and it serves as a lever upon which the spirit acts to produce its various manifestations to the outer world.

Sensation is the universal medium between spirit and matter. In all cases, matter stands only as its representative. Sensation, then, being the highest of the subordinate elements of the spirit, becomes the connecting link between the material and spiritual constitution. *Were it not for a conscious pervading medium that penetrates alike every particle of the human form, the spiritual could not by any possible means sustain a connection with a material constitution like the body of man.*

ALL MATTER INCREASES IN POWER BY SUBLIMATION OR SPIRITUALIZATION.

The vitality of matter is force. Form and force are twin-born, like body and soul. Force is whatever produces or opposes the production of action or motion in matter.

Matter has two conditions ; one, when it is reduced to form, the other when attenuated to the evolution of force. It is in these two conditions, which perfect and advance matter to its ultimate point of refinement, that the atoms *perfectly coalesce*, become indivisible and no more expand.

Matter possesses within itself *positive and negative motion*, and the specific essence of life and sensation, hence, continual formation and reproduction. The marriage or conjugal law which establishes immortal life to the soul and spirit of man, is regulated by other and greater laws. There are wheels within wheels, modes within modes, and plans within plans. *Every particle* of matter possesses the *same power* which governs the universe, and contains all form and all force. Inorganic substances clasp and embrace the essential principles of both shape and vitality—the law of both body and soul—and, therefore, also the power to construct them and the nutrition wherewith to nourish them.

It was impossible for matter to exist without a principle of inherent and eternal production. It was impossible for this internal, invisible, positive power to exist without matter as its accompaniment and vehicle. In order that this matter might assume *forms*, the action of the great positive power was necessary to impel it to higher stages of progression. So the matter thus acted upon was developed, until it became an external equilibrium or negative of the great positive power internally acting upon it. And thus positive and negative were eternally established in matter. Matter was then *obliged to obey* every impulse or force given it by the internal principles emanating from the Divine Positive Mind.

Essence produces form by an association of its own qualities. The germ, when impregnated by its own latent qualities, unfolds all the forms and manifestations in the external

world. It is the nature of the embryo to develop a form corresponding to its real reality. All things visible are expressions of an interior productive cause, which is the spiritual essence. All things are produced by the expansion of inherent principles contained in the original composition, and a natural and consequent assuming of forms which characterize each development. It is a law of matter to produce its ultimate—mind, and it is a law of mind to produce its corresponding principle—spirit.

Established principles in nature refine matter into spirit. It is evident that the use of nature is to individualize man; that the use of man is to individualize spirit; and that the spiritual world is a continuation of the natural world, and is, in one sense, a natural world—as is the ultimatum to the primate. The material universe is a perfect representation of the spiritual universe, in which nothing exists but what is everlasting and infinite.

The human mind is, structurally, unitary and chemically permanent. It is in reality by chemical action that all things, whether in the earthy, mineral, or organic kingdoms, pass through their various stages of formation and reproduction. Physical and moral laws are identical, operating simultaneously and equally in the body and in the soul, the same on earth as in heaven. The physical organization of man is designed by the whole system of nature to manufacture the form and structure of the spiritual principle. After the event called death, the *spiritual structure, preserving its individuality and all its endowments*, goes forward and gains a higher and far better state of existence. Death being nothing more than a physiological and chemical change, leaving the states of the affection and intellect unaltered and the individuality of the mind preserved complete, it is assumed that the dynamical relationships between the two worlds are perfect and intimate.

Eternity, thou pleasing, dreadful thought !
Thro' what variety of untried beings,
Thro' what new scenes and changes must we pass ?
Eternity, thou awful gulf of time,
This wide creation on thy surface floats.
Of life—of death—what is, or what shall be ?
Death must unfold the mystery !

Of all animals, man possesses the greatest variety of endowments—the greatest number of distinct organs ; and yet man, in common with the simplest animal or plant, takes his origin in a single cell. The common magnet, as every one knows, is at once positive and negative. It will attract a negative and repel a positive ; the positive pole is charged with negative power, and the negative pole with positive power. The human body is constituted on the same principles of polarity. The nervous system is a net-work of polarities. From the inmost organic center to the extremity of every nerve, the organism of man is a perfect battery of magnetic and electric potencies. The term magnetism, in its broadest sense, signifies the principle by which one object is enabled to attract or repel another. The source of this principle is soul, which is the mystic life of boundless matter, upwelling and overflowing from the inexhaustible fountain of the great positive mind.

Philosophy will not confound soul with spirit. The term soul is used to signify the harmonious combination of the principles of motion, life and sensation, which move, warm, and perfect the physical organization. The *soul* or *body* of the spiritual essence, is developed through the termination of a *series* of material existences, which rise above each other in orderly gradation, each preparing the way for the other. The lowest form of matter obeys the mechanical laws—first, by cohesive attraction ; next, chemical affinity ; then in crystalline arrangement into form ; and next we find

the lowest types of organized existence, of which the crystal is the prophecy.

Everything points to, or shadows forth, another. Only by the more extended knowledge of the lower forms of life can man hope to unravel the intricacies of his own. It is from external experience and observation that man becomes accustomed to the uniform movement of nature. They who see farthest into material elements, who have a scientific perception of the general constitution of the universe, and of the mode in which events are produced and connected, have the truest conception of God and the soul.

Look through natural forms,
And *feel* the throbbing arteries of law
In every pulse of nature and of man.

All that is known to us is the mental conception—the *reality* of which our conception is composed—is force. Science is constantly advancing from the outward, or phenomenal, toward the inward, or spiritual; from the study of structure to that of function; from the study of function to that of force or life; and from the study of the personal and special, to that of the general and impersonal. This is the line of modern scientific movement. The tendency of astronomical science, is to withdraw attention from the tangible, material and sensuous, and direct it toward the invisible, the supersensuous, the spiritual. This spiritual tendency marks the progress of all modern science. Every scientific question leads at last from body, form, phenomena, inward toward the realm of formative power. Every question of force becomes a question of power; and every question of power becomes a question of eternal reason.

By the law of harmony between form and force, the soul, or spiritual body, will forever retain its form and shape. Having perfected in itself all of its original qualities and

attributes, the spirit will continue young, harmonious and happy throughout the countless cycles of eternity, without the sensations of age, decrepitude or decay. Spirit is not a mere element, like light or electricity, but a *combination* of elements and principles, beautifully and organically constituted. The spirit is something more than a disembodied essence. It is an *indissoluble unity* of the finest particles of matter.

The spiritual represents the *finer state* of material elements. We cannot *see* spiritual beings, because our organs of vision are too gross to see *fine, sublimated matter*. Neither can we express the *superfinite* in terms of the finite. The rare acts upon the lower, but the ~~lower~~ cannot act upon the rare. The ultimates cannot associate with the senses. The inner life, or ultimate sphere, associates only with the ultimates or realities. Attention to the general cause and general effect would relieve the mind from the apparent anomalies, and explain the wonderful steps in nature's unfoldings.

We are consciously alive to some mysterious power.

No boundless solitude of space,
Shall fill man's conscious soul with awe.
But everywhere his eye shall trace
The beauty of eternal law.
Sweet music from celestial isles
Shall float across the azure seas,
And flowers, where endless summer smiles,
Shall waft their perfume on the breeze.

THE SOUL IS FORM AND DOTH THE BODY MAKE.

The human form is an occultation ; it masks the true Divine visage, which is the idea. The physical body is elaborated and individualized and sustained by the intermediate spiritual organization. In the center of man's inner life is

found that substantial principle, an element as real as is light and electricity, which, in our language, is termed love.

The spiritual elements of human nature, externalized through the brain media, must register the limitations and idiosyncrasies of their development; as the zephyrs fanning the cords of an Æolian harp invariably produce music corresponding with their texture and tension.

Centrally, man is most perfect spiritually; while he is most perfect materially, as the circumference of his being is reached. The thinking, spiritual principle of man cannot die; the soul records the past, present and the future; it has ideas of infinity, and ideas are the modification of the thinking principle.

All truth, all beauty, all philosophy, and all science are prophecies that mankind are to *be* what they thus have the power to conceive. Whoever conceives beauty demonstrates that he possesses it within himself, and that he is destined to become that which he conceives. And the power to conceive of an immortal spirit, existing independent of perishable flesh, deprived of its *avoids*, guarantees to the conceiving spirit a future and immortal existence. The spirit in affliction goes nearer to its friends. Death is one of the stepping-stones that brings the loved ones nearer to us than they were before, because there is one mask less to divide us. The outward form is the mask; death is that which removes it from *one* of us, and brings the soul nearer to spiritual consciousness. We shall, in our eternal home, abide in spirit, as we are no longer able to dwell upon earth, but nearer to our dear friends perpetually. The divine dreamings of Plato, the knowledge of Dante, whose Beatrice shone in splendid vision above him, were but the glimpses of that immortal recognition that comes to the soul when kindred spirits shall recognize each other, and know that through countless myriads of years

they have traversed the heights and depths of eternity and still are not lost to one another.

The vivid tints of life, its hopes, its enthusiasms, all things have failed to enlist the soul's attention, since the dear ones departed. The heart is only sustained by the munificence of Divine love, and by the expectation of a re-union in our spirit home.

With silence only as their benediction
God's angels come,
Where in the shadow of a great affliction
The soul sits dumb.

Are not the attractions of the best faculties of human nature immortal. Is it not natural that good spirits, good men and women, should sympathize with the sorrows and misfortunes of earth? An angel's eyes are clairvoyant; spirit, in its very nature, can penetrate through all substance and space. When we arrive in our eternal home, we shall find those who are perfectly acquainted with all that we have ever done; no matter how multitudinous the floors, how thick the walls, or how many doors were locked between us and the world; just the same to angel-eyes, as though there were no walls, no floors, no doors, no locks; just as though all dwelling-houses were transparent crystal palaces, instead of thick boards and hard stones.

Guardian angels are always seeking to save and to cherish, and to make the heart of man better. Divinity, in its central life, IS LOVE. In this truth we behold the world's salvation and man's future possibilities. When a man grows above desiring selfish ends, when he arrives at that heavenly point, then will all high and eternal things be his.

All intuitive souls naturally believe that the over-arching heavens are full of eyes. This belief puts a strange and mysterious check on the play of ungoverned appetites and propensities.

Ah me ! the solemn thought that man
Is compassed by such eyes as these !
That every action from his birth
A purer nature sees !

Perchance they mark not acts alone ;
It may be thoughts lie open, too ;
Each sin committed and conceived,
The sinless angels view.

Ah ! what a sight for holy eyes,
The open heart of sinful man !
What is their pity, what their grief,
When such a sight they scan !

They see the good, whose head is crowned
With praise from every human lip,
Full of all frailty when disguise
From his weak heart they strip.

They mark how selfishness defiles
The love which men esteem most pure ;
They mark how oft the virtue slips
We blindly hold most sure.

Well might we shudder at the gaze
That sees what lies most deep within,
If angels loved, like men, to mark
The weakness and the sin.

They love to succor and to heal !
In woe they soothe, in guilt reprove ;
It is for kindly offices
They leave their home above.

THE SOUL CONTAINS ALL IMPERISHABLE FORCES.

The human body and soul of man represent all the immeasurable universe. Alterations in the body begin in the seed-essence of the soul. In the *body*, we find the focal concentration of all visible matter, and in the *soul* we find all the ultimates of matter. Together, they express the positive and negative hemispheres, or both sides of the universal nature. Our soul represents the spiritual, and the

body the material, department of the organized and symmetrical *universelum*. As the physical body contains all sublimated substances, so the soul contains all purified essences; as the body contains all perfected and concentrated forms, so the soul contains all refined and imperishable forces. In the human body we see the perfection of all material compounds, and in the soul we find the crystallization of all spiritual elements.

The treasures of the future world are all lodged in us. Man's spiritual body is elaborated and fashioned by means of his various bodily organs, from unatomized substances extracted out of air, food, water and the several imponderable principles. There is a spiritual anatomy within the physical anatomy; a spiritual physiology within the physical physiology. But man's *inmost* soul—his spiritual principle—is a Deific essence.

Matter owns the body and will claim it. The earth will again take the dust of her corporeal child into her life-laden bosom. But the spiritual organization, with its interior essence, will be claimed and *attracted* to the spiritual sphere of existence, where, by the unchangeable laws of Divine Power, it is appointed an abode in the house not made with hands.

It is the nature of chemical action, in all physical bodies or substances to come to an end; but the spiritual substance is governed by greater laws. Matter is the same in every department of the universe, but it forms dissimilar organizations *only* as it is in various states of development and becomes differently combined. Each natural body is differently capacitated; hence, also, it is differently supplied with the soul principles. The consequence of this difference is a magnetic polarity between one body and another throughout the entire domain of nature. The consequence of this

universal polarity is the evolution and manifestation of all the physical motions and mental phenomena known or unknown to science.

There is a trinity in nature, consisting of three degrees of forms as existing in one substance, the same being necessary to constitute such a substance a *perfect* creation. Every form in the mineral, vegetable and animal world is determined and established by the *peculiar forms* of the atoms or particles of matter which enter into and compose such substance. A trinity exists in every substance, in every possible manner. The interior or first form is the soul or moving principle of the compound, containing in *itself* all the forms and properties displayed in the higher degrees of ~~the~~ *same substance*.

Matter and motion are co-eternal principles, established by virtue of their own nature. Matter's primary motion is always simple and single, going from the center toward the circumference, carrying gracefully along fine particles of mineral lime in its circular and spiral currents, until its inherent momentum is perfectly exhausted, constructing the sea-shells with even, serpentine lines, which converge at the upper surfaces with colors many and varied, according to the temperature. The second form of motion was similar, which has been termed mediatorial. Matter ascended to the angular, and this constituted motion—the perfect soul of the mineral kingdom. Thus, motion is the soul of the mineral world. The mediatorial form is the connecting link between the soul and the exterior, which is the perfected body. Motion flows into every particle of primeval matter and creates an incessant activity. Its primary form was angular, and displayed eccentric variations, passing from one extreme to another in an impulsive and unorganized manner, inconsistent, but containing the active properties to unfold matter or motion.

Association, progression and development are the three-fold modes by which God and nature express themselves in all multitudinous systems of order. Association signifies that law by which all particles, either spiritual or material, are co-operatively drawn together, by which particles, forces and essences are conjugated and efficiently married. Progression is the law which determines the fact that associated, blended, wedded and conjugated particles and forces shall advance, improve and roll out into still *better* expressions of the Divine Mind. These twin laws are wedded; and, from the very center of all existence, they go hand in hand, their arms about each other's necks, shoulder to shoulder, incessantly working through all space and through all time.

The married pair, of principles, produce a child—Development. This is the grand climacteric principle liberated by the foregoing laws of association and progression. Development differs from progression in this: It evolves or circumfolds and *opens* that which is refined. Progression is indicated by lifting-up of the particles from the coarse, dark earth, toward the domain of flowers, trees and vegetation; but development is indicated in the *expansion* of particles so lifted, and the spread of such promoted elements into higher and better organizations.

Progression may fulfill itself by multiplication, by generation, by refinement and uplifting of intrinsic forces and atoms, but development concerns itself exclusively with the expansion and organical ultimation and perfection of whatever is thus refined and exalted. These triune principles are perpetually thinking, feeling, warming, enlivening, informing, energizing and ultimating their designs under Deity, throughout all matter and all mind.

Spirit descends to earth, and earth ascends to spirit. All matter will not only ultimate itself to spiritual essence, but

will work a mighty influence upon everything below it, until all things arrive at an exalted state of spiritual and celestial perfection. Matter, in its present state, not only represents matter in its ultimate state, but it is typical of intelligence, or spiritual ultimation throughout eternity.

Strictly in harmony with the *facts* of *science*, with the laws of philosophy, or the development of astronomy, is the Gospel of the after-life. A CERTAINTY of immortality flows only from a *knowledge* of the nature and constitution of matter, and of the Divine essence which animates it, and all forms in being. Immortality is predicated by the Eternal Mind upon *scientific principles*.

Every person is *naturally* immortal. When we learn that spirit entities are the real existences that are clothed with organic forms, we shall find a key that will unlock much that has been dark and mysterious in regard to the origin and multitudinous changes that have taken place in the lower forms of organic life. When we gaze upon the scenes which lie behind, and comprehend the principles which uphold, the entire superstructure of man's immortal spirit, we shall then be patient and joyful in our existence.

Great God! enlarge man's narrow view,
That he may look Thy nature through!
Then will our souls with rapture trace,
Thy works of nature and of grace;
Explore Thy sacred Truth, and still
Press onward with good-will.

NATURE WORKS TO SOME GRAND AND MAGNIFICENT ULTIMATION.

Nature represents herself as one great inseparable whole, which whole is composed of innumerable parts and particulars. There is a species of independence in every particle of matter in existence, which indicates that forms have an

individual being. In this sense, the term independence may be applied to all things ; but, in reference to the *whole system* of Divine creations, there is no such thing as absolute independence. As a tune cannot be played unless each note is properly adjusted, and occupies a position in reference to the rest suitable to produce harmony and melody, so when a tune is thus played, the universe is at the same time represented.

Isolated, everything is a mystery. All that we know depends upon the connection of things one with another. There can be no thought profound enough to comprehend the overwhelming *order* of infinite power. Throughout all this vast ocean of organized existence, all known laws, forces or motion, whether in the celestial spheres or in the present globe, are acknowledged to perform their office, unless obstructed, with the most perfect justice and equity. All movements must produce natural results. If any law is impeded, it produces consequences of impure results.

Progression is the main attribute, the specific effect, of established and immutable laws. Activity in all things and throughout all worlds and systems in immensity is an inevitable result of the same principle. The lowest contains and develops the highest, while the highest acts on and pervades all below.

One immutable law pervades all matter in existence ; therefore it cannot change, nor can there be any retrogression. In accordance with the imperious and unerring law of attraction, which is palpably felt and manifested in mind as in matter, the thinking powers energetically force their way onward. Progression, activity, adjustment, and harmony, refinement and purification are the necessary effects of established laws.

Transmutation is a constant manifestation in nature. There is nothing that exists but what involves the princi-

ples of ascension and progression. Therefore, there is no such thing in existence as natural death ; for an exchange of particles from one form of life to another is nothing more than the necessary requirement of every organized substance in being. So, what is called death, is not death, but a change of organization.

Can it be ?

Matter immortal ? and shall spirit die ?
 Above the nobler shall less noble rise ?
 Shall man alone, for whom all else revives,
 No resurrection know ? shall man alone,
 Imperial man ! be sown in barren ground,
 Less privileged than grain on which he feeds ?

Nature is a means, an instrument, a vessel, through which the great cause, the Divine mind, produces spirit. A spirit is no immaterial substance or nonentity ; on the contrary, the spirit's organization or body is composed of matter, such as we see, feel, eat, smell and inhale, in a very high state of refinement and attenuation. *Spirit is substance* ; it is not a mere element like light or electricity, but it is a combination of elements and principles, beautifully and organically combined.

The foundation, the effect, and the ultimate are all *eternal*. The great Divine, positive power *repels the physical*, and at the same time attracts the *spiritual* ; therefore, the circulation of matter is from the center outward, whilst spirit travels from the outside toward the center. These two reciprocal processes, or opposite currents, are constantly flowing. Matter is subservient to mind, and its direct flight is toward spirit, that is, toward sublimation, refinement, rarefaction, spiritual, essential, aromal conditions.

The human organism is a world of motions. Mind represents the concentration of all forces and powers. Man represents the universal progressive development, which is an

inherent and eternal law of matter. The laws of revolving worlds are written upon the congeries of his brain. *Mind* is not created by chemical processes, but, nevertheless, such processes underlie its development.

The inner spirit essence of man is compounded of all the indefinite and infinite principles. As the body and soul, as one, constitute a complete microcosm, so does the inner indivisible spirit contain, inherent, all ideas and principles. It is the nature of spirit to progress in knowledge and understanding relative to the causes, of which all things are the effects. The mind cannot think of something proceeding from nothing, because the mind itself is a substance and obeys the laws of substance.

The ambition to be a selfhood—this is the demonstration of our immortality. *Self* is the eternal standard of consciousness, the portal through which the soul looks into the far-off, the pivot on which it revolves, as the world upon its axis; and without it, there is no existence. The object of such individualization is to establish a communion and sympathy between the Creator and created.

The great law of evolution is shaping the destiny of our race. Whatever may be the mysterious bond which connects organization with physical endowments, the grand fact, a fact of inestimable importance, stands out clear and freed from obscurity and doubt, that from the first dawn of intelligence there is in every advance of organization a corresponding advance in mind. Mind, as body, is thus traveling onward through higher and still higher phases of development.

Man must be well situated, physically developed, physically prepared, for intellectual progress. Man's loftiest desires are not gratified in consequence of the poetic aspirations triumphing over the laws of matter and its imperfections. His desires for celestial magnificence are the sponta-

neous breathings of his interior principle; his aspirations and anticipations cannot be too exalted; for they are scarcely as a single thought in comparison to the destined future *expansion* of his interiors and the celestial light, peace and magnificence that await, not only the spiritual composition of mankind, but every particle existing in infinite space.

TRUTH IS POSITIVE AND WILL TRANSCEND AND SUBDUCE
ERROR.

There is an inherent force in truth, which carries it straight and triumphantly into man's understanding, if it is so fortunate as to be presented free from the cumbrous and imposing superstitions and embarrassing atheistic logic of the times.

'Tis great, 'tis manly to disdain disguise;
It shows our spirit and it proves our strength.

The august and harmonious temple of the universe, if entered by man with a reverential love of truth in his heart, is sure, though slowly, to open mansion after mansion and glory after glory to the welcomed visitor. But beautiful as is faith, and comforting as is hope, to those to whom internal evidences of truth are sufficient, they have no weight with those who look upon the universe as a mechanism developed by no intelligence outside of the inherent principles of life and motion.

The trinity of principles sound to the bottom of all depth and reach to the summit of all height. They compass the utmost bounds of immensity. They are the veriest and truest exponents of the Divine mind. Principles are finalities; they neither begin nor end; they are everywhere operative intelligences. There is, too, everywhere manifested a law from the infinite magazine of principles, called centripetal force, whereby everything is cohesively and

affectionately clasped to the central heart. Nothing exists except by reason of the spiritual world; whatever pertains to the material is purely and simply effect.

Spirit is the essence, the ultimate, of *all* elements. Ideas are principles, the elements from which the spirit-essence is obtained. Ideas are the indwelling properties of spirit. As everything is constantly assuming form, which is an express likeness of its interior cause, so the soul is constantly evolving thoughts which are suggested by influences proceeding from the outer, or from the promptings of its own internal principles; the form of thoughts or words being the express likeness of the thoughts evolved. The external acts or is acted upon, so the internals also act or are acted upon. Thoughts are but ideas in motion, and they differ from the essence which is moved as much and widely as waves differ from the waters beneath them; as the motions and commotions of water are the waves and eddies, so in like manner are the thoughts and sentiments the commotions and emotions of spirit. The essence of spirit—the inner mystic lake of human life! It is very still and tranquil, as the light of stars, until some *thing* or *influence* from without strikes one or more of the bodily senses, when, as by magic, the spirit vibrates and waves with feeling; first, inclinations; next, thoughts, willfulness, and, lastly, action through and by means of the organization.

Ideas are common property, and all progress is phenomenal; or, in the empire of signs and emotions, thoughts, feelings, sentiments, these travel from mind to mind, but ideas remain at home in the essence-lake of life, in which they bathe and baptize themselves daily, only waiting for the arrival of the right question or influence, to which they respond in dim whisperings of wisdom, or in outspoken, uprising, inspirational utterances. The truly cultivated

mind does not need to travel, because it knows immanent ideas, all that the world is capable of exhibiting.

All things occur as the result of immutable laws. To foretell truly an event, the person must be in communion with the laws which are fulfilling design. Prophecies that are true, are by those who were instructed concerning the interior workings and tendencies of nature. The true prophets spake concerning present evil, morality and future regeneration. Those noble intellects who proclaimed that an end shall be made of sin and transgression, and everlasting righteousness shall be brought in, were inspired with the grand and brilliant truth of universal resurrection from all immortality and from all unnatural social conditions. All these things were proclaimed by all the pure and inspired prophets since the world of social disunity began. They saw the evils of society—the immoral and corrupt situations of mankind—and proclaimed, according to the unchangeable law of progressive development, that evil would ultimately be banished from the earth, and that goodness and brotherly kindness would reign universally. They saw that a great Exemplifier of the true moral and spiritual qualities would ultimately appear; that He would, because of His superior qualifications, manifest all that purity and gentleness, all that loving-kindness and consociality, that would be to the world a type of social harmony and spiritual perfection. They saw that a great unfailing Shepherd would disseminate through the world, by His teachings, the principles of love, unity and reciprocation, and that He would make every silent stream eloquent, every flower inviting, every grove a sanctuary, and the whole earth a fold of peace and safety, in which all might be gathered, and from which no one could possibly go astray. The Christ-principle—the principle of love—is alone adequate to save from error.

Man may pray through the Lord Jesus, but, unless he put on *practice*, the Christ-principle, he cannot be saved.

The interior principle is of Divine origin, and *cannot* be made evil, nor can it be contaminated; but in the world the spirit has become encompassed with every species of gross materiality, and therefore has not yet unfolded its deep internal qualities, as it ultimately will when new and superior influences are unfolded in the social world. All men are differently constituted, and their external experiences are exceedingly dissimilar; but all experience the promptings of their internal principle alike, and would cheerfully obey its teachings if it were possible.

For the world to be saved from evil and its consequences, the laws of society and arbitrary government must be changed so as to coincide with the principles of nature, with the constitution of man, and with *all his physical and spiritual requirements*. Nothing short of a general knowledge of the *causes* of evil and the general capabilities of mankind will bring harmony and happiness to the race. A little management may often evade resistance, which a vast force might vainly strive to overcome.

All truth must be sifted before it is adopted or rejected. Portions of truth, however ancient, are always good as stepping-stones to better things; but anything that has not a *use* of a practical nature is of little importance; therefore, the *importance* of a truth should be determined by the inquiry as to its utility or application. Jesus promulgated truths capable of immediate and useful application. He attracts by His principle of universal love, by His inexhaustible reserve of force, and by the commingled energy, sweetness and serenity of His nature.

The heart, which, by a secret harmony, moves with Thine.

The practical application of the Christ-principle will save the race from hatred, malice and revenge ; it will promote prosperity and universal good will. A proximate manifestation of true religion will result from the utilitarian movements of the nineteenth century. It is coming to be seen that it does not pay to shut one's eyes against incoming LIGHT.

Entireness, illimitableness, is indispensable to *faith*. What we do believe, we must believe wholly and without reserve. But a faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no farther, is none.

People condemn what they do not understand. Long acquaintance must be given in the cause of useful truth, and the hardest fatigues endured and digested. Those who have finished by making all others think with them, have usually been those who began by daring to think with themselves. Men will wrangle for religion, write for it, die for it, anything but *live* for it. Unless religion be viewed and felt in a high, comprehensive way, how large a portion of our intellectual and moral nature does it leave without object and action.

Thoughts are but dreams until their effects are tried. We should not suffer our exertions to flag because our efforts are not speedily effective, for good is never more effectually performed than when it is produced by slow degrees.

How *use* doth become a habit in a man !

Like every other power, religion too, is widening her empire. Men are no longer measured by their theories, but by what they *do*. Nothing will help us to avert false theories and customs, save through a utilitarian principle, full of love and wisdom for all mankind.

The gospel of use is the doctrine of weighing, measuring, gauging. It is a development which will come eventually

to every man, telling him that he has been weighed in the balance, telling him that his ideas have been gauged, telling him that his place in the universe has already been described. The doctrine of use will work directly into the church and into other developments of human life, into the state, into society, into the family, and into those relations which constitute home.

From the wide complex
Of co-existent natures, there shall rise
One ORDER, all involving and entire ;
For He, beholding in the sacred light
Of His essential Reason, all the shapes
Of swift contingency, all successive ties
Of action propagated through the sum
Of possible existence—He, at once,
Down the long series of eventful time,
So fixed the dates of being, so disposed
To every living soul of every kind
The field of motion and the hour of rest,
That all conspired to His Supreme Design—
To UNIVERSAL GOOD.



PART ELEVENTH.

SCIENCE TEACHES THE UNITY OF THE UNIVERSE.

SCIENCE REVEALS UNCHANGING ESSENCES AND PRINCIPLES.

Perfect knowledge is confined to a few elementary abstract truths. By far the greater part of our knowledge is indefinite. We say that we know a man when we can distinguish him from every other individual; yet our knowledge is, in this case, extremely incomplete, for we could not be said to know him thoroughly, unless we know not only every thought that had passed through his mind, but also every material atom composing his physical organism. Our inability to attain this perfect knowledge would not justify our affirming it to be impossible for a man ever to know any of his fellow-men. In like manner, our inability to grasp the infinite, or to know an infinite being in his infinitude, does not warrant the averment that we can have no knowledge of the infinite; for our knowledge of the Infinite Deity is not essentially more qualified and imperfect than is our knowledge of our fellow-men, or of any external object, however infinite it may be.

The gift of God is eternal life. The thinking powers force their way through space, and find a standpoint from which to contemplate the reality of eternal human existence. All the works and dispensations of the Almighty, both in the physical and moral world, are worthy of our contemplation and research; and may ultimately lead to important

discoveries as well as moral instruction. This age of action too greatly outweighs the habit of meditation ; hence, the prevalence of a hasty and impatient spirit. This is not a healthy state of mind, because it hinders the development of purely spiritual sentiments and aspirations. It is the duty of those who seek to heighten and enlarge these sentiments, to encourage a contemplative habit of mind ; to direct the attention to the progress of discovery in those realms of wonder, and urge and incite to the contemplation of these immutable and admirable laws, which yield such undeniable evidence of the continuous action of a supreme, designing and creative mind.

God of the fair and open sky !
 How glorious above us springs .
 The tented dome, of heavenly blue,
 Suspended on the rainbow's rings !
 Each brilliant star that sparkles through,
 Each gilded cloud that wanders free
 In evening's purple radiance, gives
 The beauty of its praise to Thee.

The consideration of the great periods and spaces of astronomy induces a dignity of mind and an indifference to death. The relationship and sympathy between the orbs and spheres of immensity—between this world of humanity and that better world of humanity arisen—are recognized naturally and inevitably by man's intuitions and reason. The frequent allusions to the starry heavens, found in the sacred writings, indicates that, in ancient times, the religious contemplation of these marvels of creative and designing power was more habitual than in these modern days, when the minds of even the pious and good are so absorbed in the busy scenes of every-day life, and in the admiration of the mechanical and artistic achievements of their fellow-mortals, that they scarcely allow themselves leisure to consider the heavens, whose mechanism surpasses all mortal conception. The

contemplation of the works of God elevates the mind to the admiration of whatever is great and noble, and so prepares the mind for those high destinies which are appointed for all who are capable of lofty thoughts, and high, unselfish deeds. No mind can approach their contemplation without an expansion of thought.

The heavens are themes of superlative grandeur. They afford the most sublime subject of study which can be derived from science. The magnitude and splendor of the objects, the inconceivable rapidity by which they move, and the enormous distances between them, impress the mind with some idea of the energy that maintains them in their motions, with a durability to which we can see no limit. There is not in the physical world a more splendid example of adaptation of means to the accomplishment of an end, than is exhibited in the nice adjustment of the forces ruling the planetary world. Brightness, penetration, celerity, calmness and comprehensiveness, are some of the characteristics of the stellar universe. To think the thoughts of God after Him, would be, in astronomy, thinking in accordance with the *interior forces*, and the harmonious manifestations thereof in the visible universe. There is not one feature in the visible creation which is not stamped with Divine origin.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame
Their great Original proclaim.
The unwearied sun, from day to day
Does his Creator's power display,
And publishes to every land,
The work of an Almighty hand.
Soon as the evening shades prevail
The moon takes up the wondrous tale,
And nightly to the listning earth
Repeats the story of *her* birth ;

Whilst all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.
 What though in solemn silence all
 Move round this dark, terrestrial ball;
 What though no real voice nor sound,
 Amid their radiant orbs be found,
 In reason's ear they all rejoice,
 And utter forth a glorious voice,
 Forever singing, as they shine,
 The Hand that made us is Divine.

Seek him that maketh the seven stars and Orion, and
 turneth the shadow of death into morning. The starry
 heavens awaken and invite the inmost, intensest love of
 immortality.

In the starry shade
 Of dim and solitary loveliness,
 We learn the language of another world.

The movements of the stars along the blue vault of heaven
 have, from time immemorial, been a wonder and a sub-
 ject of admiration, both to the savage and the sage. But,
 while the movements of these stars have been studied with
 so much care, the causes of these movements have long
 been hidden. Even a conjecture has scarcely been made of
 the cause of their velocities. Sixty-eight thousand miles an
 hour is inconceivable, even for a small body, but when we
 learn that the ponderous globe on which we live flies along
 with such lightning speed, we are awed into silence, and
 dare not ask how is this great thing done. If there is any
 truth more plain than all others, it is that God, in creating,
 upholding and governing the world, works by agencies and
 according to law.

His process is invariably from the simple to the complex.
 The fundamental law of nature, in every department of her

organization, seems to be this: The beginning and the ending—the Alpha and Omega—are in perfect and complete correspondence. The two extremes meet, facing each other! The representation and correspondence—the exactness of similitude in outline and in all the details—are marvelous in their mathematical and geometrical perfections. Thus, in very truth, extremes meet—primate and ultimate—acorn buried in the ground re-appearing in acorn on the topmost bough of the oak, a truth exemplified in every growth-circle of vegetable, animal and human life; and in the repetitions of national history no less than in the incessant recurrence of public crises, and in the periodicities of individual experience.

God has created a special agency called chemical force, acting according to a complicated system of laws, whose object is to unite or combine the elements. Chemism, the power which causes chemical action, by means of chemical affinity, causes motion, electricity, heat and light. There are different forms or modes of a principle called force, whose origin is as unknowable as the origin of matter; where matter is, force is, for we only know matter through its forces. What was before these elements and forces, and how and when they were formed out of a more simple homogeneous matter, will be another inquiry, but go back as far as we may, we can never reach the bounds of illimitable space.

Contemplant spirits! ye that hover o'er,
 With untired gaze, the immeasurable fount
 Ebullient with creative Deity!
 And ye of plastic power, that interfused
 Roll through the grosser and material mass.
 Inorganizing surge! Holies of God.

The material world is only spirit materialized. Science proves the essence origin of visible matter. Science proves by induction that external forms are only appearances

of fine everlasting essences. Viewing the heavenly orbs as composed of atoms, each endowed with the forces exerted at a distance, however immense, it is plain that these atoms must be each a distinct, independent essence or being, separated from every other by a space or spaces however small. Science proves that the larger portion of the bulk of even the heaviest and densest bodies is made up of such spaces or pores, separating their compound molecules from each other and allowing their performing minute gyrations of greater or less amplitude, to which are due all the phenomena of temperature. As particles attract one another when separated by sensible distances, and as they repel each other when they are inappreciably near, it occurs that there might be some intermediate distance at which the particles might neither attract nor repel one another, but remain balanced in that stable equilibrium which they are found to maintain in every material substance, solid or fluid. It has long been an hypothesis among philosophers that electricity is the agent which binds these particles of matter together, which is supposed to be an ethereal fluid in the highest state of elasticity *surrounding every particle of matter*. It pervades all bodies, all substances, all elements, and passes through every particle in the universe. As the earth and atmosphere are replete with it in a latent state, there is every reason to believe that it is unbounded, filling the regions of space. That the universe of matter is pervaded by an *invisible essence* is the grand discovery of the chemical science. This elastic element is a powerful medium to transmit *motion* from one substance to another.

Motion is found to a considerable extent in the interior of solid bodies. That their particles are brought nearer by cold and pressure, or removed farther from one another by heat, might be expected; but it could not have been anticipated

that their relative positions could be so entirely changed as to alter their mode of aggregation. It follows, from the low temperature at which these changes are affected, that there is probably no portion of inorganic matter that is not in a state of relative motion.

Electricity exists within and surrounds all things, and is incessantly engaged in rarefying and purifying all things. The discoveries of modern science show that the physical universe consists of an illimitable elastic ether, whose waves awaken the perception of light, and that countless millions of ponderable orbs are floating in this boundless ethereal expanse. Electricity seems to be the connecting link between mind and matter, and the agent by which the Creator moves and governs the immeasurable universe.

See, through this air, this ocean and this earth,
All matter quick, and bursting into birth.
Above, how high progressive life may go !
Around, how wide ! how deep extend below !
Vast chain of being ! which from God began,
Nature's ethereal, human, angel, man ;
Beast, bird, fish, insect—what no eye can see,
No glass can reach, from infinite to Thee.

When the intelligent mind reflects on the constitution of the physical universe, as unfolded by the discoveries of modern astronomy, it ere long arrives at a conviction that the popular notions respecting heaven and angels must be banished into dreamland. While physical science thus dissipates the illusion still lingering in the popular mind that heaven is a vast region in some unknown quarter of the universe, where Deity is continually seated on an exalted throne, surrounded by angels wearing forms resembling the human, but with the monstrous addition of wings attached to their shoulders, it enables us to entertain a far more enlarged and glorious conception of celestial existence. Reason intuitively

perceives that whatever exists at all must exist somewhere, and that what is nowhere can have no actual existence. It is in this case a mere abstraction. To affirm that the spirit has no locality is to reduce it to an *abstract idea*; so that, according to this view, angels would be mere creatures of the imagination, like fairies or sylphs, and have no real existence in any place whatever. As each individual ultimate of the ether has a fixedness of position in space, we may assume a similar fixedness of position for spirit, the ultimate of mind.

The soul is profoundly affected by its supposed destiny. All systems and forces point to the absolute certainty and necessity of a future and eternal existence for the human soul. All organic forms below man not only produce their like, but the substance of their material forms mingles with previously formed compounds, to produce a new and *distinct type* superior to itself. Each new type being dependent upon *all* that preceded it for its existence, yet distinct and different from its predecessors. Each new unfolding is superior to the preceding, which is accomplished through the unceasing process of spiral progression, and distinct degrees of the principle of motion. Each type is but a link in the great chain of cause and effect. Man is the great reservoir into which *all* powers and substances flow, and after each mineral compound, vegetable organism, flower, vine and animal, has refined the elements, he receives them, being the last and highest development.

The human form, being perfected in this sphere, is destined for a future celestial and continuous unfoldment. Feeling and knowing that man will retain his consciousness of identity and individual selfhood, he should so live while in this rudimentary and preparatory state of existence, that all his physical, intellectual, moral and spiritual structure, formation, growth and maturity be fully developed, culti-

vated and perfected. In view of man's destiny, our plain duty is to inquire in to the work of the Eternal and Omniscient as far as our abilities allow. All powers that belong to disembodied spirits, belong to the embodied, and both obtain truth in the same manner, by the two channels, namely, reason and intuition. While we walk in the fact-lighted path of inductive science, we, nevertheless, search for a spiritual zone, which blends, astronomically and mathematically, the finite with the infinite, to which the human heart and cultured mind instinctively aspire.

Open your lips ! ye wonderful and fair,
 Speak, speak ! the mysteries of those living worlds
 Unfold !—no language ? Everlasting light,
 And everlasting silence ? Yet the *eye*
 May read and understand. The hand of God
 Has written legibly what man may know,
 The glory of the Maker. Here it shines,
 Ineffable, unchangeable ; and man,
 Bound to the surface of this pigmy globe,
 May know and ask no more. In other days,
 When death gives th' encumbered spirit wings,
 Its range shall be extended ; it then shall roam,
 Perchance, among those vast mysterious spheres,
 Shall pass from orb to orb, and dwell in each,
 Familiar with its children—learn their laws,
 And share their state, and study and adore
 The infinite verities of bliss,
 And beauty, by the hand Divine,
 Lavished on all its works ; eternity
 Shall thus roll on with ever fresh delight,
 No pause of pleasure or improvement ; world
 On world still opening to the instructed mind
 An unexhausted universe, and time
 But addeth to its glories. While the soul,
Advancing ever to the source of light
 And all perfection, lives, adores and reigns
 In cloudless knowledge, purity and bliss.

ULTIMATES OF THE NATURAL ONLY EXIST IN THE SPIRITUAL.

Let the principles and facts of nature be spread out before the judgment seat of reason. Progressive development is a universal principle. By and through this principle all the kingdoms of animated nature were steadily evolved from countless germinal points, and through countless ages or periods of time. When science demonstrates the principles of development, these natural processes will be admitted.

The human body is an ultimate of all the formative principles, powers, forces, elements, essences and properties which begin their progressive labors in the least and lowest departments of this terrestrial globe. Thus, the first dry-land creatures were more bird and fish than animal; the first indications of humanity were far more like animals than men.

When the most perfect human body was developed, it was a factory full of wheels and hoppers, adapted to receive grists in the form of food, fluid, gases and principles. And this corporeal mill is adapted to decompose them and to refine them and to promote them into ultimate particles, and thus bestow more substance and more energy upon these soul-elements, which eventuate at death in the body of the spirit. The human form, when it is perfect, is an exact representative of the formative principles which reside eternally in the spirit; or, in truer words, the spirit of man is a totality, a final individualization, indestructible, of a *perfect proportion* of all essences and principles which had their origin in the Divine Fountain.

Amid the sad scenes of this rudimental world, and amid the overpowering hardships of our common physical and social life, what a relief it is to contemplate the wisdom, the

loveliness and the grandeur, the uplifting love, the boundless beneficence, which exist for us under our feet and over our heads. We move forward in our orbit like the globe itself, by the inherent principles of revolution and progression, and we enter into heavenly rest through the wide-open gate of love and wisdom and work.

A good man and an angel! these between,
How thin the barrier! What divides their fate?
Perhaps a moment, or perhaps a year,
Or, if an age, it is a moment still;
A moment, or eternity! 'Tis forgot!

May not the Divine Power that developed the natural body in accordance with the principles of spiral progression, develop the interior essential spirit through the same immutable law. Spirit is the nucleus of a man—a woman—a personal, bodily, substantial existence; and, like every other body, space is indispensable to its presence, and time is required for its movement. Our heavenly home may be intellectually comprehended as well as anticipated intuitively.

Small though it be, minute in comparison to the infinite soul, a place in the spiritual universe every soul must claim, and, having a place, has all the rights, all the privileges, and all the possibilities of every other soul.

We must exert our minds to make the spiritual the natural. We must use reason and think as logically about the next world as about this world; and rationally regard the circumstances of the other world as infinitely more comfortable than this world. We should free our minds from mysticism and supernaturalism.

When we have stored the mind with the magnitudes and distances of the planetary system, we may then intelligently approach nearer to the *actual* beyond the tomb. The gates

between the stars are ajar, the ever-flowing river is prepared to convey us with perfect safety to the higher shore.

Oh, pure and placid river,
Make music forever

In the Gardens of Paradise, near to God's throne ;
For on thy far shore,
Gently drifting before,

We may find the lost blossoms that once were our own.

We should pause, and seek to enlarge our perceptions of the sublime realities of immensity by yielding ourselves to a wider and profounder association with ethers, essences, laws and principles. Let us not hasten superficially over these immeasurable, these ineffably Divine and vast, these multitudinous and unchangeable realities of eternity. Our most sincere feelings, our finest thought-powers, our deepest intuitions, should be wholly and prayerfully concentrated upon this subject which relates to our immortal existence.

Though earth may be dark, and life may be drear,
There is a light in the sky, our home is not here.
We look far above, our home is on high,
Beyond the dark clouds there's light in the sky.

The sun ever shines, clouds ever obscure,
But far up above the sunlight is pure.
So trouble and grief may cloud our way here,
'Tis only above them the sunlight is clear.

By spiritual reflection, the mind becomes habituated to comprehensive thought; and that entire conviction of the perfect benevolence of Deity is obtained, which leads to an implicit reliance on his paternal goodness, even in seasons of the greatest darkness and despondency.

The work of reason and morality is a part of the same creation as the world of matter and sense. The will of man is swayed by rational motives; its workings are inevitably compared with a rule of action; he has a conscience which speaks of right and wrong. Without a thought of a God

over all, transcending our highest conceptions of good, man would never rise to those higher regions of moral excellence, to which he is capable of attaining. To disbelieve, is to deprive man of the means to exalt himself. Let us hold private worship in our soul.

God, the great eternal Magnet of concentrated goodness—the supreme attraction to draw all men upward—is sufficiently minute, local and immediate, in His providences to impart life and beauty to everything throughout the innumerable ramifications of infinite creation. He possesses within Himself the principles of all motion, all life, all sensation, and all intelligence. He is the Infinite Germ of the universal tree of causation; and, according to the absoluteness of self-existence and consequent necessity, His celestial essences and essential principles unfold and flow, with the minutest precision, into the smallest atoms and organization in nature. This divine love principle

Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees.
Oh, wonderful trees that lean 'gainst the sky;
Floating your banners so bright and so high!
Oh, wonderful birds that sing in the air
Thoughts and music surpassingly fair!
Oh, wonderful world o'erarched by the sky,
And pillared with space and ether so high,
And carpeted o'er with velvet so green,
And spangled with flowers like stars in their sheen.
Oh, temple of life! fashioned here below,
What beauty from thee must ever flow.

THERE IS BUT ONE COMMON MODE OF OPERATION IN NATURE AND IN MAN.

There is but one harmonium. Matter and mind are eternally wedded, by the polarities of positive and negative forces. They are established by a Divine Power; and

equaled and balanced by a negative or ultimate equilibrium. Hence their continued and united forces, by the influence of which all things are actuated, governed and developed, and pass on in steady progression.

There is but one simple primordial, absolute force, with unvarying conditions. The *order* of the universe is as perfect as its varieties are numerous. The principles engaged in forming worlds are incessantly engaged in decomposing them. In no other way can perpetual youth be bestowed upon the finer bodies and spheres of space. Atoms sufficiently refined to ascend above the mineral compound, enter into the forms of vegetable life. Vegetation, in turn, delegates its finest atoms to enter and build up the animal kingdom. The most refined animal atoms enter into and support human bodies. And the most refined particles of human bodies, which are not required to construct and support the garment of immortality, ascend to form the solids, fluids and ethers of that effulgent zone to which all human beings are *incessantly* hastening. Thus the eternal youthfulness, the healthful and beautiful juvenility of the spiritual universe are established and immutably maintained.

The atmospheres contain in solution all the world. It is certain, to a demonstration, that *essences* are the magnetical condition of matter. The different electricities exist in the sphere below, among the vapors; as the atmospheres, and the gases exist in the fluids of earth and space.

The five kinds of electricity are identical. The difference of intensity and quality is sufficient for what were supposed to be their distinctive qualities. Electricity is one of those imponderable agents pervading the earth and *all* substances, without affecting their volume or temperature or even giving any visible sign of its existence, when in a latent state; but,

when excited, developing forces capable of producing the most sudden, violent and destructive effects in some cases, while in others their action, though less energetic, is of indefinite and uninterrupted continuance. It seems probable that electricity is always excited by friction, under every circumstance, although it is *only observable*, in those substances that have the power of retaining it on their surfaces after being excited. The movement of the feet on the carpet is sufficient to excite electricity, as may be shown by placing the hand on a delicate electroscope while the feet are in motion. Electricity may be called into activity by friction or mechanical power, by chemical action, by heat and by magnetic action. Recent experiments tend to prove that the force emanating from the electric current which produces such effects on the magnetic needle, acts at right angles to the current, and is, therefore, *unlike any force hitherto known*. The action of all the forces in nature is directed in straight lines, for the curves described by the heavenly bodies result from the composition of two forces or different dispositions of electricity and its cognate magnetism.

All powers and operations of nature are lodged in the unseen and finite portions of matter—they pass through every grade, and end in the gross and heaviest parts. The elements of gravity can only be found where there are *gross* particles upon which it may act. Cohesion, molecular attraction and gravitation seem to be different manifestations of the same force, and are all evidently designed to hold in place the material particles that superior forces have established in their several positions and brought into close proximity; they all seem to act to this end, and this alone; beyond this single purpose, they evidently exercise no control.

Gravity acts upon matter for the sole purpose of holding all things to their places. All ponderable substances seem to

be attached to the nearest portion of the large body by an inherent power that exists in this increased accumulation of particles, evidently by positive and negative affinities, existing between the smaller and the greater. Fire and gravity are but puny forces, and have been delegated to perform wondrous labor and power, when gravity only wishes to be still, and assist gross material substances to find that rest they seem to require. Its office is to bring gross material matter near to the bosom of mother earth, where it finds its true level, until acted upon by some other superior power. There are other forces over which gravity exerts no control, compared with which it sinks into insignificance.

Superior forces control and govern the heavenly bodies and spiritual principles. All forces are necessary, each in their capacity, to maintain an equilibrium in order to preserve the harmonies of nature. All forces must harmonize with principles of *universal application*, consequently there is unity in diversity.

Under all circumstances, matter is subject to force. Is not all attenuation of matter more or less a solution in force? We can suppose all matter to be so far attenuated as to form universal ether; to be dissolved by force in infinite space; resolved into such minute particles as to be no longer subject to attraction. Invisibility is no longer a proof of non-existence. Each class of substances is *real* in relation to the *sphere* it belongs to; each kind has to be judged according to its place of abode.

Look nature through, 'tis revolution all;
 All change; no death. Day follows night; and night
 The dying day; stars rise, and set, and rise;
 Earth takes the example. See the summer gay,
 With her green chaplet and ambrosial flowers,
 Droops into pallid autumn. Winter gray,
 Horrid with frost, and turbulent with storm,

Blows autumn and his golden fruits away ;
 Then melts into the spring ; soft spring, with breath
 Favonian, from warm chambers of the south,
 Recalls the first. All, to re-flourish, fades ;
 As in a wheel all sinks, to re-ascend.
 Emblems of man who passes, not expires.

The will of man is a force, attractive or repulsive, according to circumstances. A body may transfer a redundant quantity of positive electricity to another, or deprive another of its electricity, the one gaining at the expense of the other. When a negative becomes permeated to any extent with the positive, it is immediately subject to change and becomes progressive. There is nothing unchangeable in the universe except material in a purely negative condition. Bodies having a redundancy of electric fluid are said to be positively electric ; negative, when there is a deficiency. Substances in a neutral state neither attract nor repel. Electricities of the same kind repel, whereas those of different kinds attract each other. The attractive power is exactly equal to the repulsive power. One kind of electricity cannot be evolved without the evolution of an equal quantity of the opposite kind. Electricity may be transferred from one body to another in the same manner as heat is communicated ; and like it, too, the body loses by the transmission. The power of retaining it depends upon the shape of the body. It is most easily retained by a sphere, next to that by a spheroid, but readily escapes from a point, and a pointed object receives it with most facility.

Nervous transmission is facilitated by heat. But heat is an obstacle to electric transmission, and diminishes and destroys magnetic action. Electricity is known to exercise a mysterious influence on the functions of vitality. Hence it is seen that man is an epitome of the universe, wherein all elements are skillfully combined. With the rising sun we

get the rising electricity, consequently new life and new vigor; with its decline, weariness and exhaustion. The heat of the air is so intimately connected with its electrical condition that electricity must also affect the distribution of plants and animals over the surface of the earth, the more so as it seems to have a great share in the functions of animal and vegetable life. It is the sole cause of many atmospheric and terrestrial phenomena, and performs an important part in the economy of nature.

Water may claim rank among the first of positive electrics. The conversion of water into steam excites electricity during the enlargement of its volume. Water, by increasing its volume, has its capacity for electricity increased, and absorbs it from all surrounding bodies. The excitement of electricity by affluent steam affords striking illustration of one of the numerous ways in which electrical agency operates without our consciousness of its presence. An ordinary locomotive engine generates, during every minute of its onward course, a force sufficient to destroy instantaneously all the passengers it propels. This force is dissipated as soon as it is created; it was only by accident that its existence became known. Even the burning of a candle, there is reason to believe, puts in action an amount of electricity greater than that of a thunder cloud. In some other chemical actions, less energetic than combustion, the accompanying electricity can be detected. Were there no resisting medium there would be no development of electric force, because it would be neutralized as quickly as generated, by unimpeded conduction. The manifestation of the presence of electricity, whether excited by friction or chemical agency, depends altogether on resistance to its diffusion.

The capacity of steam and vapor for electricity greatly exceeds that of water, from which the steam is evaporated.

Thus, when evaporation takes place from the earth, the vapor is combined with a vast quantity of electricity in a latent state. The condensation of vapor into clouds diminishes its capacity, and a quantity of electricity is consequently set free surrounding the particles of mist. As the mist collects into drops a farther amount of electricity is liberated, and the intensity of its condition is increased, although the actual quantity of the electric fluid remains the same. On the other hand, when a cloud melts into air, the capacity of the invisible vapor is greatly enlarged, and it absorbs the free electricity which was previously contained in the cloud. The changes continually taking place in the electrical condition of the clouds, may thus be accounted for by the continual changes of state in the condensed vapor.

There is a close relationship between electricity and magnetism. Very delicate experiments have shown that all bodies are more or less susceptible of magnetism. Many of the gems give signs of it, but the magnetic agency is most powerfully developed in iron, and in that particular ore of iron called the loadstone, which consists of the protoxide of iron, together with small portions of silica and alumina. A bar of hard steel, held in the direction of the dip, will become a magnet on receiving a few sharp strokes on its upper extremity. It may be *de-magnetized* by any mechanical concussion. When a magnet is broken across its middle, each fragment is at once converted into a magnet. Induction is the power which a magnet possesses of exciting temporary or permanent magnetism in such bodies in its vicinity as are capable of receiving. By this property, the mere approach of a magnet renders iron or steel magnetic, the more powerfully the less the distance. Iron acquires magnetism more rapidly than steel, yet it loses as quickly on the removal of the magnet; whereas the steel is impressed with

a lasting polarity. Iron and steel are in a state of equilibrium when the two magnetic polarities conceived to reside in them are equally diffused throughout the whole mass, so that they are altogether neutral.

Electro-magnetism is the most interesting science of modern times. A steel bar is made to start up by this invisible power, and remains suspended—in opposition to the force of gravitation. A temporary horseshoe magnet is made to sustain nearly a ton weight. The iron loses the magnetic power the instant the electricity ceases to circulate, and acquires it again as instantaneously when the circuit is renewed. It appears that electric currents are evolved by magnets which produce the same phenomena with electric currents from the voltaic battery; they differ materially in this respect, that time is required for the exercise of the magneto-electric induction, volta-electric induction is instantaneous. Such is the facility with which electricity is evolved by the earth's magnetism that scarce any piece of metal can be moved in contact with others without a development of it; consequently, among the arrangements of steam engines and metallic machinery, curious electro-magnetic combinations probably exist, which have never yet been noticed. To decompose water by the electro-magnetic battery is to elicit the fearful *soul* of water, which is oxygen and hydrogen—a *vitality* which, as a motive power, is stronger than steam and quicker than gunpowder.

The extent to which electricity may be applied is illimitable. The power of this force is made to serve many purposes. Man can send the fleet lightning to make an apology or transact a business. Electricity brings the world's news to his fireside. Intelligence is no longer confined to particular localities. Parts are brought into closest sympathy with the whole. The pulsations of Europe are felt in America, and,

when the heart of America is dilated with the great principles of LIBERTY, its delicate vibrations are conveyed to the remotest extremities of the inhabitable globe.

The teachings of science are, that the world-constructing forces are latent in the mass. Electricity is the eternal substance. 'It contains all the elementary principles of all things in being, and through it all things and all substances become rarefied and perfected. It is the connecting link between mind and matter. It is the servant of the mind; through it the mind conveys its various impressions and emotions to others, and through this medium receives all its impressions from the external world.

Are not the mountains, waves, and skies a part
Of me, and of my soul, as I of them?

There comes a token like a scorpion's sting,
Scarce seen, but with fresh bitterness imbued;
And slight withal may be the things which bring
Back on the heart the weight which it would fling
Aside forever; it may be a sound—
A tone of music—summer's eve—or spring,
A flower—the wind—the ocean—which shall wound,
Striking the electric chain wherewith we 're darkly bound.
And how and why we know not, nor can trace
Home to its cloud this lightning of the mind,
But feel the shock renewed, nor can efface
The blight and blackening which it leaves behind,
Which out of things familiar, undesigned,
When least we deem of such calls up to view
The specters whom no exorcism can bind,
The cold—the changed—perchance the dead—anew,
The mourned, the loved, the lost—too many! yet how few!

All the ultimates exist in electricity as the primates.
Electricity is the substance that slumbered in the deep bosom of chaos, and out of which all tangible substances we see and admire were made; of which all worlds and their splendid appendages were brought into being, and by that

powerful all-pervading agent, under Deity, are kept in motion from age to age. It is the most powerful and subtle agent employed by the Creator in the government of the universe, and in carrying on the multifarious operations of nature.

All things are inseparably connected with each other. Human beings and all animated existences are subject to the same grand electrical law that pervades the universe and moves all worlds. There is but one common law pervading the whole universe of God, which is the law of equilibrium. In perfect accordance with this law, there is kept up a constant action and re-action throughout every department of nature; and this law is so varied as to be perfectly adapted to all the variety of substances contained in the entire universe of mind and matter.

The inherent laws of mind—the Divinity that stirs within us—incessantly proclaim the *eternal existence* of those antipodal entities called mind and matter.

Nature counts nothing that she meets with, base,
But lives and loves in everything.

Look comprehensively through nature, and you will be rapidly educated to believe that extremes meet and fraternize at one common center. Mind and matter are natural counterparts or friendly opponents in the organization of everything, from the worm in the oozy bottom of the sea to the brightest angel in the sky-homes of eternity.

The atoms tell their own story. They say to the man of science that they have been molded and shaped from the infinite past. The rocks and trees tell their own story. As mutable as the things of earth seem, the substances out of which they have been fashioned are known to have existed ages ago; and even the rock itself might abide a thousand years, and the tree as many years. We forget the countless thousands of years wherein the atoms of the

earth have been molded and triturerated, organized and re-organized again and again to prepare the earth for the human soul. All forms of life, changeful as they are in outward expression, contain the element of existence that is in itself eternal.

Spirit is an element that is uncreated. The thought of man, which contemplates immortality, measures the stars, calls them by their names, analyzes the dust, and discovers the elements of which it is fashioned—that thought is either uncreated in its original power, or it is less than the substances which it analyzes and investigates. God has abode in the innermost life of the spirit, working in and through all time and all substances.

Thou Infinite Spirit! Thou Beneficent Guide! To Thee we turn in aspiration and praise, giving to Thee the tribute of the offering of our lives, of the loftiest hopes of the mind, of the divinest contemplation of the spirit. Thou who art enshrined within every living soul, who art the life of every living thing, whose spirit pulsates alike in the atom and in the star, who art the life of the burnished wing of the butterfly, and the aspiration of the soul of man; Thou who hast builded from eternity, endowed the spirit of man with understanding and immortality, framing within the soul the lofty edifice of life, and fashioning there the sanctuary of worship—unto that sanctuary we would repair. We would keep it free from all that contaminates or makes unholy—pure and burnished, like the shining light of the vestal altar, free from all earthly stain, even like the whiteness of the orb of day, burnished like the countless stars that fill the firmament, adorning and beautifying and giving homes to immortal souls.

May our souls be penetrated with immortal hopes and prophecies, until they shall know the life that survives all death.

We have need of a song for the soul, the soul that is greater than time.

If we knew that death would finish,
 End the strife, annul the pain ;
 If from out this earthly struggle
 Comes no thought of future gain,
 Would we waste the day in wishing,
 And upon our sorrows brood ?
 Would there be within the vanguard,
 Leaders that are true and good ?

If beyond this vale there lieth
 Nothing but the earthly tomb,
 If, within the darkened future,
 We will sink to endless gloom,
 Would we care to form those friendships
 Which now make our life so dear ?
 Would these few short hours repay us,
 If all love-ties ended here ?

If beyond this day's rough journey
 We shall meet our loved no more,
 If with those our souls have cherished
 We shall mingle never more,
 Would our life be worth the living,
 If beyond life's little span
 There was not such perfect rhythm
 In love's every little plan ?

Let us, then, take up life's burden,
 Taking bitter with the sweet ;
 In the end we shall discover
 Nature's plans are all complete ;
 And our souls from out the shadow
 Shall emerge in perfect light
 To find there is a God above us,
 And that He doeth all things right.





